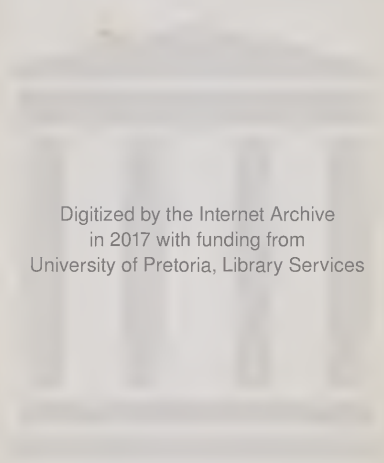


Henry Ann & Edward
From
their affectionate sister
Elizabeth.

JOURNEY TO LATTAKOO.

Christmas, 1883



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A

JOURNEY TO LATTAKOO,

IN

SOUTH AFRICA.

BY THE LATE

REV. JOHN CAMPBELL.

ABRIDGED BY THE AUTHOR.

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JOURNEY TO LATTAKOO.

CHAPTER I.

JOURNEY FROM CAPE TOWN TO BEAUFORT.

EVERYTHING being prepared for our journey, we left Cape Town at ten A.M., January 18, 1820. The party consisted of Mr. and Mrs. Moffat, missionaries, intended to be settled at Lattakoo, myself, and the necessary Hottentot attendants. Some young, unbroken oxen greatly retarded our progress, so that when we halted, at ten o'clock at night, we had only proceeded seven miles during the twelve hours. Next morning, we departed at daylight, in order to reach water, but found the young oxen so difficult to manage, that our progress was quite stopped. In this dilemma, we were most opportunely relieved by some people who were driving wine wagons, and who, noticing our uncomfortable situation, came and said, that, as our unbroken oxen were of the colour they wanted to make up a span, (or set,) they would give us some tractable ones in exchange for them, if we were not particular about their colour. As that was a point of no importance in our estimation, we thankfully acceded to their offer, and were thus enabled to go forward with ease and safety.

We travelled by Stellenbosch, Paarl, and Tulbach, till the 28th, when we arrived at the mouth of the Hex river kloof; after which the road was entirely new to me, and to all with me, as far as the Great Orange river. At six in the evening, we proceeded up the kloof, which is a long serpentine defile, or narrow pass, between high and steep mountains. The scenery was extremely grand and interesting, being marked by stupendous cliffs, rugged rocks, and spiral-topped mountains of great elevation. Their bases were covered with mimosa trees, the flowers of which appeared like innumerable golden balls suspended from the branches. The Hex river, with a rumbling noise, was heard forcing its way along the jungle; and what rendered the wild and singular scenery still more interesting at that time was, that the heavens were beautifully illuminated by the setting sun at one end of the pass, and the full moon, in serene and cloudless majesty, was seen rising at the other. In three hours and a half, we halted near the extremity of the defile.

Resting on the 31st at Mr. De Vos's, he remarked, that the climate and the soil of the valley seemed equally adapted either for vineyards or the cornfield. Chestnuts, walnuts, peaches, nectarines, apricots, mulberries, oranges, apples, pears, quinces, lemons, etc., were hanging on the trees in such profusion, as to weigh down many of the branches to the ground. This lovely spot we left at five P.M., and at midnight halted at the commencement of the Karoo desert.

A jackal amused us by its howling, at a little distance. The field mouse, upon which it some-

times preys, generally takes up its abode under a bush, and has a hole on each side leading to its residence. When pursued by the jackal, it flies to its hiding-place. The jackal, aware of the manner in which the mouse burrows in the earth, strikes with its tail against the one hole to frighten the little animal, while he watches with open mouth at the other to receive it on its exit. If this artifice does not succeed, he howls, to call his fellows to his assistance.

It is reported, that, in this part of the country, the male of certain kinds of birds alone builds the nest. When he has finished the work, it is examined by the female; should it not please her, she tears it to pieces, and her obedient mate builds another.

On the 4th of February, at noon, the timbers of the wagons became so heated that they could not be touched; the thermometer stood at 100. At half past three, we proceeded on our journey; the thunder, which from noon had been rolling around us, came nearer; loud peals broke over our heads, attended with much forked lightning, which continued for two hours, without intermission. At one in the morning, we halted at the side of Helbeck river, in the bed of which we found water. From the top of a small hill we had a view of the Elephant mountains, about twenty miles distant; in every direction, all was a scorched desert.

The boors, from the Sea-cow river, who were halting near us on the 6th, when invited to attend worship in our tent, replied, they knew all the forms in their church, but they knew nothing about

worshipping in that way. Not one of them attended, having forgotten what Jesus says, "Where two or three are gathered together in my name, there am I in the midst of them," Matt. xviii. 20; which no doubt applies to an assembly held even in a tent in a desert, as ours was. The only stranger who attended was a farmer's wife from the Buffalo river. She told us, that the heat there was so intense during the day, that they ate nothing until the evening, except water-melons, which grow in great abundance in their garden. She said nobody lived near them, and she thought it was very convenient to have no neighbours, for when cattle went into their garden, or corn-fields, they were sure it was only their own. No game came near them, except antelopes and zebras. I gave Dutch tracts to her, and to the Sea-cow river boors.

There being good starlight, we travelled the whole night without a halt. In the morning, the rising sun discovered one of the finest groups of mountains I had seen in Africa, consisting of four rows, running parallel to each other from north-west to south-east, the nearest of which were low, but of interesting shapes; the second row, immediately behind, was higher; the third row deserved the appellation of mountains; but that row which terminated the scene was stupendous, and the summits were of beautiful forms, composed entirely of naked rocks. At half-past seven in the morning, we reached the banks of the long-desired Dweeka river.

An exploit by Cornelius, my wagon driver, is worthy of notice, as it shows what patience and

perseverance can accomplish, even under the oppressive heat of an African climate. He returned in the evening, after an absence of three days in search of two strayed oxen, having walked about one hundred miles. The first night he slept till daybreak behind a hillock of sand. In the morning, he examined all round to discover the footsteps of the two oxen. He found the footsteps of three oxen, which rather perplexed him, as he only sought for two; however, he determined to follow their track, as they were in the direction of the wind, which African oxen generally prefer. After patiently tracing their footmarks for eight or nine miles, he came up to the oxen, and found that all the three were ours. He slept in the evening at the Holbeck river, and next morning ate his last piece of bread. In two or three hours he came up to a wagon, and received a small supply of bread. At sunset, he found water, at which he stopped for the night. Next day, he was met by a man driving loose oxen, who told him he was desired by us to take them with him to his master, that we might get them on our return. Cornelius, very properly, asked if he had anything to show that what he said was true. As the man could produce no authority in support of his assertion, Cornelius would not give up the oxen, but drove them slowly forward till he reached us, at five P.M.

During supper, a large reptile of the locust kind was ereeping up the inside of the tent: it is called by the farmers and Hottentots the corn-boor, because it is most frequently seen among corn at the time of harvest. It was about three

inches long, and as much in circumference; the belly, light green, and nearly flat; the back, black, of an oval shape; the legs, about four inches long, with three joints, with several feelers behind the head.

Peecharoo, a Bootchuana, who accompanied us, being asked by a travelling boor if he would come into his service, replied, "I know these men I am with, but I do not know you; they have good hearts, but I do not know yours; there is another of them at the Cape, a Mr. Philip, who has also a good heart."

A black ostrich, followed by several young ones, was seen a little to the left of the road, but we did not molest them. At seven we halted at the Gamka river. In the morning, I took a ramble along its banks. The beauty and fragrance of innumerable mimosa trees, in blossom, were delightful. Many lizards were running about in various directions. A wide-spreading mimosa, standing by itself a little way off, attracted my attention by the liveliness of its green foliage, and the number of the flowers by which it was studded, which glittered in the sun, like so many newly-coined guineas. It consisted of seventeen long shoots, proceeding from one ancient stump; the circumference of the ground which it shaded measured sixty-six steps; our cattle were feeding around, coveys of pheasants were flying over it, butterflies of great beauty were extracting their food from its honeyed treasures, and lizards of various hues were enjoying its shade. Those persons only can appreciate such an assemblage of the most beautiful objects in nature, who have

met with them as we have, in the midst of a desert; but, anywhere, such objects are calculated to raise the mind of man to nature's God, and to excite admiration at his goodness to a fallen, rebellious world. Oh, what kind of an inheritance must heaven be, seeing men are redeemed to possess it at the infinite expense of the precious blood of the Son of God! The man who loses heaven, by his sin and folly, will never forgive himself; but will to all eternity deplore his madness.

We departed from this lovely spot at two P.M.; and about eight o'clock, owing to the darkness, we were obliged to halt short of the spot we intended to reach; but we found plenty of firewood to prevent the approach of lions, said to be very numerous on the Gamka: the fresh foot-steps of two we had traced on the road for several miles.

We went forward at five in the morning, and halted opposite a farm-house, when we procured milk for breakfast, which had become a rarity. A powerful whirlwind passed over our wagons without injury, only lifting up a volume of sand and gravel, which fell on the neighbouring trees like a shower of hail. Two tame ostriches were walking about the farm-house, seven feet high. When a wolf is heard in the neighbourhood, all the dogs instantly run towards him, and the two ostriches generally join in the pursuit. At six in the evening, we proceeded, till midnight, when we halted again near the Gamka. In the morning, a farmer and his son, with two wagons, from the Sea-cow river, passed, and visited our tent; his name was Pinnar: about twenty-six years before,

his father lost his life in a contest with Afrieaner. He received the account of Afrieaner's conversion with some surprise, but with less incredulity than might have been expected under such circumstances.

Early in the morning, our Bootchuana came in triumph with a duyker, an animal of the deer kind, which he had just shot, being the first animal he had ever killed with a musket. The Hottentots had long made sport of his shooting, assuring him he could never kill anything with a musket; and so certain did they profess to be of this, that they appointed two of their number to eat the feathers, or hair, of the first animal he should kill. The ball had gone through the creature's throat, and into its back; so he had shot at it in front. This circumstance he pointed out with great animation, and imitated the sound of the bullet passing through some branches. He was covered with blood, from the awkward manner in which he had carried the still bleeding animal. The flies and ants were very troublesome to-day; the former actually drove me from the wagon, and, while standing under the thick foliage of a tree for shelter from the sun, (the heat of which was up to a hundred,) the latter sallied forth from one of their nests, and soon completely covered my left leg.

At five P.M., we departed, and soon entered a narrow pass through a thicket of trees. The leader of the foremost wagon oxen, a boy about fourteen years of age, was exceedingly afraid to enter the thicket, from a dread of meeting with lions; the Hottentot near me desired me to look at the boy's hair, and I should see it standing,

from fright. The little fellow had only wool on his head. We halted at two in the morning.

Next day, we arrived at Beaufort, a deputy drosdy, which had been lately formed under that of Graaf Reynet. They had not as yet commenced building the town, for want of labourers, though various plots of ground had been sold for building on. Mr. Baird, the landdrost, assisted us in every way that he could.

A Bushgirl about eight, and a boy about ten years of age, who were very interesting children, lived with him. A field-cornet, higher up the country, procured them from their parents, to be trained up as servants. After they had been a few days with him, they ran off unperceived, and two days afterwards they were found half-starved in the wilderness, fast locked in each other's arms. Although the boy had been but a short time in Mr. Baird's service, he waited at table, and acted his part very well. A late exploit of the lad is worth recording. Mr. S., landdrost of Graaf Reynet, and Mr. Baird, were travelling in horse wagons, when the rivers were swollen by the rains. On coming to the ford of a river, a slave assured them it was not deep. On which Mr. Baird proceeded with his wagon; one of the horses fell, but the driver continued lashing the other horses, till they dragged over both the fallen horse and the wagon. Those behind, observing this success, attempted to cross likewise, but five of the horses were drowned, and the wagon carried down the stream. Those in the wagon with difficulty got out of it, and succeeded in reaching the shore. Noticing that Mr. Baird's Bushboy was missing,

the two landdrosts made haste to save him. About a mile and a half lower down, they observed him mounted on the roof of the wagon, and holding up a little dog to prevent its being drowned. At length the wagon struck against a small island in the middle of the stream, which was not yet covered by water, when he immediately threw out the dog, and jumped upon the shore himself. They instantly sent for *reams*, or skin ropes, used about the wagons, which they tied to each other till they had made a line long enough to reach the island. After showing the boy how to fasten it round his body, they threw it over to him, which happily reaching the island, he seized and tied it round him as directed. Then, at their desire, advancing as far as he could into the powerful stream, they dragged him over as fast as possible. I do not recollect the fate of the little dog.

CHAPTER II.

JOURNEY FROM BEAUFORT TO THE LIMITS OF THE COLONY.

WE left Beaufort on the evening of the 21st of February, and travelled over a flat tract of land, lying between the Gamka on the right, and a range of hills on the left. The whole range, for ten or twelve miles, was surmounted by a frontage of rock, resembling a wall, or fortification, from forty to fifty feet high, which exhibited a very interesting and commanding appearance. This natural rampart was so perpendicular, that

hardly a projecting crag could be seen. Halted at midnight.

Finding no water, we renewed our journey at daylight, having picturesque hills on both sides of the valley; the tops of some resembled crowns, entirely of rock. At eight, halted at the foot of a hill, over which the road lay, and succeeded in discovering water. At five P.M., we commenced ascending the hill, which, from its steepness, proved a much more formidable task than we had anticipated. After getting the first wagon about a quarter of a mile up, the twelve oxen yoked to it could not move it a foot further; ten oxen from another wagon were added to them, but all these could only drag it about three yards higher. After this, twenty-two of the strongest oxen were selected, and yoked to the wagon. These, in an hour and a half, succeeded in bringing it to the top of the second ascent. The same oxen being yoked to the two other wagons, brought them up also by eleven o'clock at night; but, not having as yet gained a third part of the hill, and both oxen and men being extremely fatigued, we judged it best to remain all night where we were.

No sooner did the dawn of day appear, than all were actively employed in preparing to ascend the remainder of the hill. At six, the labour commenced, and in two hours all the wagons reached the summit. From this elevated spot, the descent, for forty or fifty feet, was exceedingly steep and rugged, and tried the strength of the wagons, which were precipitated with great violence down it; but afterwards the descent was easy, till we came to a boor's place, called Dass Fountain.

About fifty Bushmen, women, and children were in the service of Mr. Smit. Not that he required so many assistants, but he thought it better to retain them as servants, and not shoot Bushmen as thieves, which others had sometimes done.

Our next halt was at Drie Koppen, or Three Heads, so named from three hills in the vicinity. The boor there spoke of a hill in the neighbourhood, having a flat surface on the summit, and so completely surrounded with an apparently inaccessible rampart, or cliff, that no person had been able to scale it. The rock-goat, however, he informed us, had found its way to a place which no human foot had ever yet trod, where it lived secure from the attacks of man.

Mr. Smit, from a child, has had much intercourse with Bushmen, and can speak their language as well as any native. He said that they did not believe in God, or the Great Father of men, but in the devil, who, they affirm, made everything with his left hand; that they believe they shall again rise from the dead; for, when they bury the dead, they lay the body on the ground, with an assagais, or spear, covering both with bushes and stones. They put the assagais by his side, that when he arises he may have something to defend himself with, and procure a living: if they hate the dead person, they deposit no assagais, that when he arises he may either be murdered or starved. They suppose, that some time after they arise they shall go to a land where there will be excellent food*. They make

* This knowledge of a future state, confused and corrupted

use of no form or ceremony at their marriages, if marriages they may be called; for the men have frequently four or five wives, and often exchange wives with each other.

Mr. Smit said he had always found, if he committed anything to their care, that they were faithful to the trust; but whatever was locked up, and not committed to their care, they would steal, if they could.

The Bushmen here, as in all other parts, put poison on the points of their arrows. Mr. Smit was once wounded by one near the heart. He happened at that time to have a pamphlet of twenty or thirty pages in his pocket, through which the arrow went, and entered his body; but, to the astonishment of every one, he recovered. Their strongest poison is taken from the head of the yellow serpent. They kill the serpents with the oil of tobacco; one drop or two produces spasms and death.

We passed a table mountain on our right, the base of which must have measured at least twelve or fourteen miles; a mass of matter greater than many thousands of the celebrated Egyptian pyramids. The united exertions of many powerful potentates, with their people, could not rear, during centuries, such a structure, yet this stupendous work of the Creator attracts little attention, and less admiration: none view it as his handy work!

as it is, is not to be found either among Bushmen, or any other nation, higher up the interior; and very probably is confined to that part of the country where, for many years, the inhabitants have had intercourse with the Dutch boers in the colony, and acquired this knowledge from them.

The lions have retired from this district since the farmers took possession of it; tigers, also, and various other animals, that formerly abounded, are now rarely seen. We found both a salt and a fresh water spring within a few hundred yards of each other. We met two Bushmen and their wives, who were much pleased to receive each a small piece of tobacco.

At ten o'clock at night, we passed the last boor's place in the colony, called Bush-dove Place. The inhabitants, being surprised to hear our approach, immediately lighted up fires, and about a score of dogs came rushing towards us with fury, making the hills resound with their noise. The boor's sheep having eaten up all the grass, we were obliged to proceed to the next water, where we arrived at midnight, and found some Bush people watching cattle belonging to the boor. In the morning, we visited the Bushmen's huts: two of the women persevered in attempting to learn the alphabet, till one of them knew half of the letters. I left two Hottentots, as their instructors, but they soon returned to the wagons, saying, their two scholars had fled to the hill. The farmer's son visited us on horseback, and attended our worship. He told us, that during the first month, after taking possession of the ground for their farm, they killed twenty-eight lions; and that, only four days ago, they had shot a lion which had devoured a kid.

I advised the Bush people, who were extremely dirty, to wash themselves sometimes in the adjoining pools, assuring them they would thereby feel much more comfortable. They were greatly

diverted with the idea of washing, and could not comprehend what end could be answered by it. Sometimes we see persons at home, who, if we may judge by their filthy appearance, are much of the same opinion.

CHAPTER III.

JOURNEY ACROSS THE WILD BUSHMAN COUNTRY.

WE departed at sunset from the last property of the colonists, and entered the wild Bushman country. About midnight, a large lion was seen watching us, sometimes behind, and sometimes before, which made us halt, to get all the muskets ready for our defence, in case he should make an attack. He had cunning enough to keep on the lee-side of the wagons, to prevent the oxen from smelling him, and giving an alarm. After halting about half an hour, without his re-appearing, we proceeded till one in the morning, when we halted at a pool of water.

We proceeded at four next afternoon over a plain of great extent. About sunset, hundreds of spring-boks were seen, peaceably feeding beside some pools of water. We shot one, and wounded another, but it escaped. In the morning, gensboks, ostriches, and other animals, came to drink, but were intimidated by the appearance of our wagons. They stood motionless, and looked towards them for a long time, after which they turned round and soon disappeared. At six P.M., we pursued our course over the plain, in which

stood a conical hill, as if placed by Providence for a landmark to guide travellers across the country. At half past two in the morning, we halted at a row of pools filled with white water.

March 1. Two thirsty spring-boks were shot in the morning, on their way to the water. Ostriches, quachas, etc., were observed approaching for the same purpose, but were scared by our presence. Five Bushmen and two women visited us. They knew there was a God, but said he was only for white men, not for them. They attended our worship with great decorum, and heard of the only Saviour, Jesus Christ. Forty-three ostriches were, at one time, seen feeding around the wagons. Almost every ten minutes, we were visited by strong gusts of wind, one of which tore the tent from several of its fixtures, another nearly overturned my wagon. They seldom lasted above a minute, and were succeeded by a dead calm.

The Bushmen were greatly entertained by my compass. A Hottentot, without being desired, told them that it would always direct me to the way which led to my home, which was true, seeing it always pointed to the north. They attempted, by turning it, to force the needle to point another way than towards the north, but not being able to effect it, they held up both hands, laughed heartily, and looked upon me as a fortunate person, in possessing a thing that would always point to my home.

We travelled till one next morning, from five in the afternoon, without discovering water; and halted till six in the evening, when we proceeded; at seven, we observed smoke on a hill to the left,

which we hoped was a signal by Bushmen for water, and it turned out to be so. Two of the Bushmen soon joined us. On visiting their kraal, three of the women danced in a savage manner, stamping with their feet, beating with their arms, scolding with vehemence, and bursting into fits of laughter. At six A.M., we took leave of our friendly Bushmen, and travelled till three o'clock next morning without finding water, but hoped to find some at daybreak. On unyoking the oxen, they and the dogs made towards some reeds hard by; when the dogs returned, I examined their legs, and was glad to find them wet, a sure sign that they had found water.

At six P.M., we again went forward. The splendour of the heavens at sunset seemed to exceed anything of the kind I had remembered to have seen on land. We were bewildered at midnight, which made us halt, and in the morning we perceived, most unexpectedly, that the situation afforded both good grass and wholesome water. We understood afterwards, that, had we not halted where we did, we should not have found water for two days. It was impossible not to see the finger of God on this occasion, and to feel grateful for his kind interposition.

So great was the effect of the heat, that our moist sugar became as hard as a brick; the ink was dried up in the inkstand; the board I used in the wagon for a writing desk was split; the water in all our vessels was as hot as tea is generally drunk in England, and I could not touch without pain any part of the wagon that had been exposed to the sun. The thermometer, in

the shade, at noon, was 96. Several Bushmen were with us all day. By means of our guide, who understood their language, we told them some things about the true God, and the only Saviour from sin and misery. I observed them smiling while he was interpreting to them, on which the guide turned about, and significantly said "Mynheer, they understand nothing about these things!" In the afternoon, Mr. Anderson, missionary from Griqua Town, with his wife and children, on their way to the Cape, joined us. They had a strong party of Griquas to escort them across the Bushman country. Next day being sabbath, the two parties united in worship. Thermometer, in shade, 100. March 6, being the first Monday in the month, we had a missionary prayer-meeting, for the universal spread of the gospel, uniting with the friends of missions throughout the world.

At break of day, on the 7th, all were busy getting the oxen collected, yoked, etc., and by half-past five o'clock we parted from Mr. Anderson, and proceeded towards the Great Orange river. In some parts, we were surrounded by thousands of spring-boks, but they were so shy that none were killed. Everywhere the footsteps of lions were visible, no doubt attracted thither by the presence of so many spring-boks. Reached the Great river by eight in the evening, which we beheld with considerable interest. To me it afforded peculiar pleasure, for on the banks of no other river had I travelled so much. The sight was new to all the Hottentots, none of them having before seen so great a body of fresh water.

Various tribes of men inhabit its banks, and are constantly refreshed by its waters; innumerable animals daily resort to it to allay their thirst; forests extend for many hundred miles along its sides. The contemplation of the abundant pastures which it forms and enriches, renders the viewing of so noble and useful a production of the great Creator extremely interesting and delightful. About twenty Corannas visited us. Walking about a mile from the wagons, I unexpectedly came upon their kraal. Immediately on seeing me, a young woman and all the children fled into the thicket. Returning by the kraal, I found the population increased, and an old man playing on an instrument in the form of a bow; the string, made of the entrails of an animal, was fastened at both ends of the bow; on this rude and simple instrument he blew, and seemed to pronounce *dum-wharry, dum-wharry*, in a hoarse hollow tone. One of their number went off without any ceremony of taking leave, yet I found he was gone upon a long journey, and had taken nothing with him but his skin cloak, assagais, bow, and arrows.

After dinner, a party, from a more distant kraal, came riding on oxen to see us. Hearing that a son of John Bloom (an account of whom I gave in chapter xvi. of my former journal) was of the party, and having seen him when a boy, I recognised and pointed him out. He was now become a good-looking young man. I made presents to them all, with which they were highly pleased. Next day, at noon, we saw immense clouds of sand, higher up and on the

opposite side of the river, raised by the wind. While the blast was yet approaching, we made everything fast, and soon felt its power; it continued rushing along for half an hour, attended with loud peals of thunder. While travelling in the dark, on a rough road, vivid flashes of lightning proceeded from every part of the horizon, ten or twelve flashes every minute.

In the morning, a party of Coranna men paid us an early visit. Mr. Moffat, through an interpreter, stated to them various truths from Scripture, things of which they were as ignorant as the ass's colt, manifesting the absolute need of a revelation from God to men; without it, all mankind would have resembled these untutored savages, in ignorance of Divine truth. Two or three of the chief men were overheard, by our guide, inquiring of our Bootchuana where we were going; who, in his simplicity, replied, "They love every one they meet, but they love the Bootchuanas best, and they are travelling to their country."

Mr. M. wished to purchase a bamboos* from the chief, who replied, he would give it in exchange for a tinder-box. On receiving it, he said he was an old man, and a poor man, therefore he ought to have it for nothing. Mr. M. said that he was a young man, and poor, therefore the bamboos could be given to him for nothing. The Coranna laughed, and good humouredly gave it for the tinder-box. Mr. M. said, as

* A deep wooden vessel, something in shape like a round tea-canister, cut out of a block of wood.

he had parted with it so cheerfully, he should have a present of a knife, which he thankfully received. They all asked for fire-water, or spirits, which they must have become acquainted with through the Griquas. One of them had a long, wide incision across his back, which was not healed. It was made to cure a pain in his loins.

It thundered in every direction, during which a whirlwind carried into the air the greatest body of sand I had ever seen so raised. The greater part of the Corannas had a joint taken from their little finger, an operation performed merely for the purpose of bleeding, in order to remove some pain. The inconvenience through life, arising from such a dismemberment, perhaps, never occurred to this ignorant people.

We travelled over a plain at a distance from the river. Our Bootchuana found a hole filled with rain water, of which he and others drank copiously. My wagon-driver remarked, that the hole had been made by a zebra scraping with his fore feet before he lay down to sleep. In such holes, water is frequently found in the desert; so that, while the zebra is consulting his own comfort, he is providing for that of others. At ten o'clock at night, we halted at Read's ford, on the side of the Great river. In the morning, we were glad to find the river low enough to be fordable, and that some Griquas had arrived to assist us in passing over. My wagon entered the river first, and we were exactly eight minutes in reaching the opposite side, without a single interruption. It must, therefore, be a full quarter of a mile broad in this place. All had safely arrived on the

Griqua side by ten o'clock. It being Saturday, we resolved to remain here until Monday.

We commenced our sabbath worship at seven in the morning, for the sake of coolness. Our number had doubled since the preceding evening. I observed one of our Hottentots and a Griqua under a wagon, reading a chapter of Scripture together ; they read the verses alternately. During the day, we were visited by many Grikwas and Corannas, who attended our worship. Thermometer, under thick shade, at noon, 90 ; in my wagon, at five in the afternoon, 98, from the timber retaining the heat. In the evening, the Grikwas retired to a fire under a tree, where they continued singing hymns till after midnight.

On leaving the tent after supper, we found the Hottentots fast asleep, with their feet all pointing to the fire, around which they lay in a circle. The fire being almost gone out, we heaped on it some large pieces of decayed timber, which soon scattered light and heat all around, and caused a kind of resurrection among the surrounding slumberers ; who, after scratching their heads, and rubbing their eyes a little, looked up and around them, and soon became lively and talkative ; and one of them remarked, that he had assisted me in the passage across the Great river, six years before. Peecharoo, the Bootehuana, increased in cheerfulness on reaching the north side of the river ; most of the Grikwas being able to converse with him, in his own tongue, no doubt added to his comfort, as well as indicated the vicinity of his own country.

Before daylight, on Monday, Berend, a Gri-

qua chief, and others, arrived, bringing with them three strong yoke of oxen to drag our wagons to Griqua Town. We left the river at six A.M. On our arrival at the town, at ten o'clock at night, we had the satisfaction to find our dear missionary friends in good health. I was soon recognised by former friends, and felt happy in seeing them again.

CHAPTER IV.

GRIQUA TOWN.

MARCH 14. About four P.M. we had nearly a total eclipse of the sun, so that the planet Venus was perfectly visible for upwards of an hour. The natives were much astonished at the sight, especially when we explained the cause of it. In the evening, there were constant flashes of lightning in the west. About midnight, I was awoke by a tremendous peal of thunder immediately above us.

The attendance at the school, lately, has been much increased, and become more punctual, in consequence of four boys being appointed to act as captains, or monitors. When any are missing, one of the young captains, in whose district the truant resides, goes in search of him, and brings him to the school. When I visited them, in the morning, they were all engaged according to the British system, and their number exceeded one hundred. Visited a number of the people in their own houses. In the evening, was present at the examination of the young people

from a Dutch catechism ; about one hundred were present. They repeated, with great readiness, not only the answers, but many of them the proofs from Scripture.

Frequently, during the night, about three claps of thunder were heard in different directions at the same time. Lately eight persons were killed by lightning at Hardcastle, thirty miles to the westward of Griqua Town.

CHAPTER V.

JOURNEY FROM GRIQUA TOWN TO LATTAKOO.

WE left Griqua Town for Lattakoo, March 21, at three P.M., taking a road to the eastward of that by which I travelled on my former journey. Next day, two or three of the people were sick. There being no water for fifty miles, we filled all our empty vessels with that valuable article, and set off at three P.M. ; the last part of the stage was over a plain, with hills on our left. At half-past five next morning, the crowing of a cock intimated our having reached Berend's kraal, and several Grikwas and Bushmen came from their huts to give us a hearty welcome. Berend has cultivated a considerable portion of land in this place.

At sunrise, our wagons were visited by a party from Lattakoo, on their way to Beaufort fair, all of whom recollected having seen me at Lattakoo, during my former visit. Two chiefs, Chakka and Maklanka, were in the company. .

They carried with them skins, assagais, knives, shields, etc., to exchange for beads at the fair. The only provisions they seemed to have for the journey were two or three bags filled with thick sour milk, which tasted like vinegar.

We left Bercnd's kraal at two P.M., but were soon obliged to halt, in consequence of a storm of thunder and rain; after it had passed, we proceeded along a valley, covered with tall grass. Next day, while halting, a Bushman family came for water, which they carried in five ostrich eggshells. On giving the man a piece of tobacco, he nodded, and uttered some words in a low tone, expressive of thanks; but on giving him the skin of a sheep, killed in the morning, he added to his former expressions of gratitude, by knocking with his elbows against his sides. On inquiring how long it was since he had washed his skin, which was extremely dirty, after considering a little, he said, he could not tell, but that it must be a long time. His wife laughed heartily on hearing the question. One of the daughters, after grinding the tobacco between two stones into snuff, mixed it with white ashes of the fire; the mother then took a large pinch of the composition, putting the remainder into a piece of goat's skin, among the hair, and folding it up for future use. Had any painter, who felt desirous of exhibiting a picture of human wretchedness, taken a drawing of this family, it would have afforded a striking representation of it to Europeans. But they seemed unconscious of their condition.

The next fountain being upwards of fifty

miles distant, we filled all our vessels with water before we set off, which was at three P.M., and by persevering exertion reached Steven fountain at four o'clock next morning, much fatigued. Several natives of Lattakoo, who were attending a cattle-post, came to us at sunrise. The Missionary Society's cattle, belonging to Lattakoo station, were seen grazing at a little distance from the wagons, watched by natives. After breakfast, we visited the source of the Krooman river, which bursts forth from under a low hill, as described in chap. xvii. of my former journal. We went about sixty feet up the subterraneous passage through which the river flowed; it terminated in several low passages in the rock, which could not admit us, but from each a copious stream of excellent water proceeded.

The brother of Mahootoo, the queen of Lattakoo, with several others, visited us, having been on a hunting expedition; he had descried the wagons from a distance. The servants furnished us with some milk, being permitted to do so to strangers; but they are strictly forbidden to taste it themselves.

We commenced our last stage, which was about fifteen miles; at length we entered among extensive cornfields on both sides the road. Our Hottentots were amazed at the extent of land under cultivation, having never seen so much before in one place. At five we reached the town, and found our friends at the station in good health; they had been apprised of our approach by two Bushmen, who had seen us in the morning.

CHAPTER VI.

FIRST RESIDENCE AT LATTAKOO.

IN the course of an hour after arriving at Lattakoo, we received visits from Mateebe, king of Lattakoo; and Kossee, king of Mashow; with Salakootoo, the king's uncle; three of the king's brothers, the two queens, and the wives of the others.

I was gratified to find a commodious place of worship had been erected, capable of containing four hundred persons; and also a long row of missionary houses, furnished with excellent gardens behind. In front of the houses, a neat fence, composed of reeds, has been constructed, which improves the general appearance. At seven, we attended their evening worship, when many of the natives were present.

Next morning was employed in selecting presents for the principal people, from among the articles furnished me by my kind friends at Kingsland; and in making up a small parcel for each, with their names on them. I first sent a parcel for Mateebe, in which was a saw, with which, when the use of it was explained, he seemed particularly pleased; also a tinder-box, and a kaleidoscope, which did not attract his attention so much as might be expected; also a set of gilt coat-buttons, a red worsted night-cap, and beads, without which all would have been considered as trifles. Various other articles were likewise added. To Mahootoo, his queen, we appropriated a silver-lace cap, some buttons, a

snuff-box, needles, thimbles, scissors, etc. Presents were also given to Malalla and Mahoora, the king's brothers; Makklak, his brother-in-law; Brumella, a powerful chief, and his wife Shoy, formerly one of Makabba's wives, king of the Wanketzens. Shoy's father, having had a dispute with Makabba, fled; and Shoy embraced the first opportunity to flee from her husband, and to follow the fortunes of her father. On her arrival at Lattakoo, Brumella received her as his wife. Though he has three other wives besides Shoy, he has only four children. Most of the rich men have two or three wives, and sometimes more; nevertheless, their families are not more numerous than ordinary families in Europe. The plurality of wives among the rich renders it difficult for young men to obtain wives. Hence, many females are betrothed while they are infants, that they may be secured as wives when they become of age. I made also a present to Kossee, king of Mashow; a nation living about two hundred miles to the north-east of Lattakoo. He is young, and short of stature, but possesses a mild and interesting countenance.

Old and New Lattakoo are about fifty miles distant from each other, and contain nearly the same number of inhabitants—perhaps four thousand each. The houses and cattle kraals are of the same form, and their arrangement similar.

In the afternoon, I visited Munaneets, another uncle of Mateebe, who acted a friendly part to me on my former visit. He was sick, and lying upon the hairy side of a skin caross, or cloak, within the yard at the front of his house. He

first stretched out his hand to me, and then sat up; he said, though he was better than he had been, yet he was still ill. On opening the parcel containing my presents, he immediately put on the red night-cap, and took from the snuff-box a large pinch of snuff. After examining every article minutely and silently, he remarked that he was very glad to see me again.

Schoiya, the lively little girl whom I have noticed in my former journal, (see chap. xxi.,) called at Mr. Hamilton's. She appeared to be about fifteen years of age, uncommonly sedate, and small in stature. After sunset, Mateebe, his three sons, and a nephew, paid me a private visit, no doubt in expectation of receiving the customary present of tobacco; that, in the dark, he might convey it home unnoticed, knowing that otherwise much would be begged from him on the way. One of his sons brought a large wooden vessel, full of a mixture of flour and milk, resembling thick gruel, which they substitute for bread. The eldest son is a good-looking young man, having a mild yet manly countenance, about sixteen years of age. When I asked him if he would accompany me to the far land from whence I had come, he smiled, and laconically answered, "No." On putting the same question to the king's nephew, a lad about thirteen, he pointed with his finger to the ground, and said he liked better to remain here. Mateebe seemed highly diverted and pleased to observe that they preferred home to an unknown land.

On the morning of the first sabbath we spent in Lattakoo, I addressed the assembly from

Matt. xxiv. 14. Mateebe sat on the right side of the desk, and Kossee, king of Mashow, on his right hand, and Munaneets, his uncle, on his left.

We had an interview with the king of Mashow, before his departure, in the presence of Mateebe, without which we could not with propriety negotiate with another king. We conversed in reference to missionaries going to Mashow, and the countries beyond it. The king of Mashow looked significantly to Mateebe, evidently wishing him first to deliver his opinion, who immediately said, "I will never hinder the progress of the word of God. I have no objection to your going to Mashow and the other people in that direction*; but when you come to Mashow, Makabba, the king of Maleeta† who lives not far from it, hearing you are there, will send for you. He is a bad man, I should not like you to go there; I know that he would murder you. I told the same to Dr. Cowan, but he would not believe me, and he has never returned."

Kossee assented to Mateebe's remarks, and added, "Should you come to any of these nations, you must do nothing with the people alone, but everything through the kings; you must always consult them, and they will advise what is best to be done."

* As all European articles ascend to the interior through Lattakoo, from which Mateebe and his people derive a profit, we were rather surprised that he so readily consented to my visiting the nations beyond, with the view of missionaries being afterwards sent to them, which might injure his trade with those nations.

† Maleeta is the name of the city; Wanketzens, that of the people.

Mateebe brought an ox, and, pointing to it, said, "That ox is a present from me to you." When I desired them to give my thanks to him for it, they told him, "That my *heart was sweet*;" that is, cheered. I took the opportunity to explain to Mateebe some things respecting the heavenly bodies, especially the cause of the late eclipse of the sun, and what occasioned a lunar eclipse. He evidently hesitated to believe that the world ever came between the sun and moon. While we were conversing, one of his sons brought me a calabash full of thick churned milk, from Mahootoo, the queen. During the night of the 28th, there was much thunder and some refreshing showers; for want of rain, their crop of Caffre corn had nearly failed. During the drought, they applied to the rain-maker, or person who pretends to possess power to bring rain, by using various incantations, but without success. The king informed the missionaries of this, and requested they would pray for it. Four weeks before our arrival they had appointed a weekly prayer-meeting, and it has providentially happened that there has been rain every week since the meeting commenced.

CHAPTER VII.

CONVERSATION WITH MATEEBE AND HIS CAPTAINS, AT
LATTAKOO.

I HAD a formal meeting with Mateebe and his chief captains; Mahootoo, his queen; Peckloo, his eldest son; his uncles, brothers, etc., to converso

respecting the mission, etc. To them I stated that I had fulfilled my promise to the king, to get instructors to come to his country; and that he had fulfilled his in giving them a kind reception, and affording them protection. He said he had attended to them. We stated the regret of the missionaries that the children did not attend school. He said, they had to attend the cattle. If a chief attends worship for awhile, who had not been accustomed to attend, the missionaries are sure he has some favour to ask of them, such as the loan of a wagon, etc. After conversing on various other topics, the meeting ended.

Desiring to smoke, the king called for a light. His son, Peekloo, immediately brought two stieks, in one of which were about half a dozen round holes, pierced about half through it, seemingly bored with a hot iron instrument. This stiek was laid on the ground in a position to remain steady. When this was adjusted, Peekloo placed the end of the other stiek into one of the holes, and twirled it round between the palms of his hands as fast as possible, maintaining a pressure downwards. Mateebe next twirled the stiek, then his daughter, each continuing to take their turn, till part of the stiek began to smoke; after which, fire appeared, when the king lighted his pipe, and smoked with as much unconcern as though the procuring of the fire had been attended with no trouble. I petitioned to have the two sticks, to carry, as a curiosity, to England: but the king stated, that, having been sick, every thing about his house was under the power of the doctor, but when that was removed, I should

receive them. The stiek, by which the fire was produced, was from the milk tree, the other from a bush called the mahacha.

As a proof that Mateebe and his people had paid some attention to the teachings of the missionaries, he said, "We disapprove of bad things, of commandoes."*

"Does Mateebe think any of his people are happier or better, by the things which the missionaries have told them?"

"All are pleased with the word, but we cannot comprehend it; we are glad we have the means of knowing it; we can now sleep well."

"Can Mateebe tell what causes them to sleep so well? Is it because they now know something of the true God, or because white men with guns now live among them?"

"A peace from God, and by the word coming among us."

"When Jesus Christ was in the world, some, who did not understand the meaning of what he said, came and requested him to explain it to them. The inhabitants of Lattakoo should do the same to the missionaries, when they hear any thing they do not understand."

"That ought to be so; but the Griquas once did not understand; now they are changed. I hope it will be so with us."

"Does Mateebe now understand how a book can speak, better than he did when I endeavoured to explain it on my former visit?"

"I do not yet understand how the Bible

* Or going upon plundering expeditions.

speaks ; nor how a letter tells about things which happen far off."

"Wherefore does the king come to the missionaries to ask for news, when he hears they have received a letter?"

"The missionary looks at the letter and knows news, but when I look at it I see nothing ; because the missionary knows things by the letter, I ask him what they are."

"Does Mateebe know how news comes in the letter?"

"I do not know ; but the people who can write know it."

"I expected that Mateebe, before now, would have been able himself to write a letter to the far land."

"If I wish to write, I may come to the missionary, and he will write for me. I had called on the missionary when he was writing, but he never put the pen into my hand." He expressed this with a laugh.

"Have not all been publicly invited to come and learn to write?"

"Yes, the ask is there ! but *me* they have not asked."

Here I was told that there was no Bootchuana word for soul or spirit, but heart or breath ; and that it was still uncertain whether the people yet understood that they had souls. The interpreter, who is a Matchappee, took occasion to say, that he was like Mateebe, for he neither understood book nor letter ; that he saw nothing in the book but colour ; that, when he looked at a book, his head was dark, and his heart dead.

The king then observed, that he saw the word was peaceable, and the children know it; for when wagons first came, the children fled—now they run to meet them. While Mateebe was speaking, Mahootoo frequently repeated some of his words; when she did so, I noticed that the king always repeated them after her.

Munanects, after holding out his hand for snuff, began to speak: "This is not," said he, "our original country, but a place called Nokamma, which lies three days' journey to the north-west of Griqua Town. Hottentot commandoes drove us to the Krooman. Here," he added, "the word of God came, and found us, and brought peace; but I am sorry I cannot understand it. I wish God would give us a heart; the word going only into our ears, does not help us; but God must make the heart right."

"Why does Munanects believe there is a God?"

"My heart is full of wickedness, and so long as it is so, I cannot understand the word of God. I am often grieved because I cannot get a better heart."

"I understand that you pray to God. Do you believe that he is everywhere present to hear you?"

"Yes; I believe God is everywhere, and hears prayer, because he made all things; therefore, I hope God will answer my prayer."

To see how far he understood the meaning of soul, I asked why a dead man could not walk as well as a living man.

"When a man is dead, he rots, and cannot walk."

"Do you understand what life is? You will sometimes say, when a man is not quite dead, There is life in him; now, what is life?"

"So long as God allows life to be in the man, he walks; but when he takes it out, he cannot walk; he is like an ox when slain."

These conversations were taken down verbatim, at the time. Lest they should become tired, the meeting was adjourned to a future opportunity.

CHAPTER VIII.

VARIOUS OCCURRENCES DURING OUR RESIDENCE AT LATTAKOO.

ON stepping into an inclosure, opposite the king's house, we found some young men, rubbing upon the skin of an ox a white substance, which we understood was the brains of an animal beaten up with milk, to render the hide soft and pliable. From the distant districts of the town men came daily to visit the king in this inclosure, which he used as his drawing-room for receiving company.

Corannas, from Malapeetzee, called to receive presents. I desired them to have patience till I should come to Malapeetzee. Their chief then reminded me of his having made me a present of a goat, on my former visit, which led me to inquire if he had found a sheep with its lamb, that I had lost while there. He said he had not.

The natives having heard from the Bible, that, before the coming of the Son of God to judge

the world, the sun and moon should be darkened, when the late eclipse of the sun happened, inquired if it was the Son of God coming; and to-night, when the moon was eclipsed, they asked if the moon was dying.

There was a dance in the open air, about nine o'clock at night, expressive of their joy, on account of the late fertilizing rains. About fifteen men were dancing in a circle, each holding and blowing a reed. They leaped like frogs, round and round the circle, keeping time. The king directed the dance, leaping and playing upon a reed, exactly like the others, from whom he could only be distinguished by a long rod which he carried. Peekloo, his eldest son, was the only young person engaged in the dance. Many women rushed forward from the crowd of spectators, and leaped fantastically around the dancers, singing, and clapping their hands. Being observed to take out my snuff-box, I was instantly surrounded by females, sturdily calling out for snuff, and as many as could thrust their fingers into the box. The king, noticing their rudeness, ordered his son from the dance to beat them off, which he could not accomplish without rough treatment, nor till the box had been emptied of its contents.

The missionaries, with the few Hottentots attached to the mission, have dug a canal from a distance of three miles above the town, by means of which the water of the Krooman is led into their extensive fields and gardens. I went to view this useful work after breakfast. I observed extensive fields of Caffre corn, belonging to the

natives, on both sides of the canal: similar cultivation extends two miles higher up the river, in the same direction. Though the Krooman river be actually emptied by the canal, it soon becomes larger than before, in consequence of twelve or fourteen fountains issuing from each side below the dam, and which discharge nearly an equal quantity of water at all seasons of the year.

While walking with Mr. Moffat, in Mr. Hamilton's garden, he asked two strong Matchappees to assist in gathering some kidney beans. In less than ten minutes they desisted, and came to us, complaining that their arms and backs were almost broken with the labour. Mr. H. would not give them the promised tobacco unless they finished the picking two rows of beans according to the bargain. Though extremely desirous to have the tobacco, they walked off without it, rather than submit to such fatiguing drudgery, as they conceived it to be.

April 1. About two o'clock in the morning, a Matchappee arrived in great haste from the outpost at the source of the Krooman, informing us, that the Bushmen had carried off the society's cattle, both oxen and cows. Immediately all was bustle and confusion, the men arming themselves, and hastening out of the town in little parties, which continued for more than an hour, till nearly every man had gone in pursuit of the Bushmen. The hatred of many of them to the Bushmen is so great, that they are glad of such an occurrence, because it affords them an opportunity of taking revenge on that miserable portion of the human species.

When the young man who brought the intelligence of the capture of the cattle reached the town, he made a certain cry, or howl, which was instantly repeated from one part of the town to another, till it had gone over the whole place. The king, with his captains, in a short time were assembled in front of the mission house, when he committed the chief command of the expedition to his brother Malalla; on which they set off, and others followed as they came up. The Hottentots attached to the mission went along with them.

About thirty years ago, the Corannas carried off a great part of the Matchappee cattle, which almost ruined them. Old Cornelius Kok, the Griqua captain, greatly assisted them in their forlorn circumstances, and remained with them till they had, with his help, recaptured many of their cattle. On this account they call him their father to this day.

Not long ago, when Kok and a party were on an unsuccessful hunt, they came upon a cattle-post, belonging to Salakootoo, who is considered a bad man by his countrymen. Being in great want, they seized and used all the milk they found at the outpost. Coming to Lattakoo, they informed Salakootoo what they had done, who replied, that his cattle were all Kok's, and at any time, when he might come to his outpost, he might freely use what he found there; a proof they are not unsusceptible of favours done them.

Intelligence arrived that fourteen cows had been carried off by the Bushmen: namely, eight from Sedrus, the interpreter; three from Andrus Staffles, a Hottentot; two from the society; and one from

Knight, a Griqua; all persons connected with the mission.

I observed, round the neck of a young woman, a string of gilt buttons, marked Louis XVIII.; and, on the neck of another, a silver cravat-buckle, which probably once belonged to Dr. Cowan, or Lieutenant Donovan, or some of their party, who were all murdered higher up the country.

On visiting the public inclosures belonging to several districts, I was introduced in one of them to the chief, or alderman of the district, whose name was Malawoo, who was seated on a quacha's skin, which is striped like that of the zebra. His beard was black, and about an inch long on his upper lip and lower part of his chin. The skin of a long serpent was wrapped round his head, and the head of the animal hung over his brow. I emptied in his hand the contents of a small snuff-box, which I generally carried for distribution. He immediately sent part of it to his wives, and divided the rest with a knife among his principal men. Mr. Moffat then presented him with an English clay pipe, and a piece of tobacco, which pleased him much. He soon brought us a calabash full of thick milk. When we had taken part of it, the calabash went round among his people till it was emptied.

On a visit to a cave on a mountain, three miles south of the town, the following persons voluntarily accompanied us to it: Moosica Peekloo, the young king, by Mahootoo; Yankey, the king's second son, by the old queen; Kooky, the king's nephew; Makkamma, Munaneet's grandson; Eleesa

(or Elisia, a Bootchuana name), the king's servant; and the smith's son.

Finding large pieces of transparent rock, the Matchappees offered to carry them home for us. Peekloo took a large piece, and carried it on his naked shoulder for about a mile, when he said it was angry, and gave it to his servant to carry for him. By its being *angry*, he meant, that the corners of it, being sharp, pained his shoulder. Peekloo, observing that we examined almost every object we saw, brought us, at different times, several very curious plants. On my putting some stones that I had picked up into my pocket, the Matchappees laughed heartily at seeing stones treated with so much respect.

Linx Malalla, from Old Lattakoo, called upon me; he was a son of Makrakka, a former king higher up the country, and who was at the head of a tribe which, through murders and dispersions, was ruined. He was in high spirits, and soon developed the object of his visit, namely, to receive a present. I brought him a tinder-box, which seemed to please him. Observing that he was to receive no more, he left me.

Once, at a public meeting at Lattakoo, called to consider whether they should go on a commando against a distant nation, Malalla, brother to Mateebe, said to the assembly of chiefs, "I will not go on a commando with you; you all speak as brave men here before the women, to make them think you are heroes, but before the enemy you are women."

CHAPTER IX.

VARIOUS OCCURRENCES AT LATTAKOO (CONTINUED).

APRIL 3. In the morning, two of our Hottentots returned from the expedition against the Bushmen, being unable to keep up with the pursuers. Malalla, who commanded, made a proposal also to return; but Teisy, another chief, insisted on their continuing the pursuit. They found a calf newly killed by the Bushmen, and a fire kindled to cook it; but the enemy, having perceived their approach, fled, leaving the calf behind, which afforded a meal to the pursuers. The king of Mashow, and the Corannas from Malapeetzee, had accompanied them.

On the evening of the Lord's day, after the public services were over, I attended a meeting of young people, chiefly Hottentots. Among them were six Matchappee females. They related what they recollected of the sermons they had heard during the day. The Matchappees recollected much more than all the others; or, perhaps, as they were not the least abashed, they spoke more freely. During the examination, I asked a Matchappee young woman if she were afraid of death. She instantly answered, "I am." "But why?" I inquired. After a little hesitation, she said, because it was a very bitter thing, she did not like it. At the conclusion of the meeting, a little black boy repeated the Lord's prayer in Dutch, line by line, the rest repeating it after him. His name was April. He, with his

mother, sister, and younger brother, had been found on a distant hill, living upon roots, and almost famished, when they were brought to Lattakoo, and assisted by the mission.

April 4. Some intelligence was received from the pursuers of the Bushmen. They found that the Bushmen and their captured cattle had passed the Great Cave, where they were expected to be found, which made them suspect the robbers had come from the Malalareen River. In such an expedition, the pursuers extend their front, more effectually to keep sight of the track, and frequently call out from different parts of the line, whether they have or have not lost sight of the track.

I visited a smith, who makes knives, assagais, etc. His implements were few and rude, having a stone for an anvil, a rough-made iron hammer, the head of which might weigh a pound, and two small bellows made of skin, with a piece of cow-horn at one end, through which the blast went, the other end being open like a purse, and sewed to two round pieces of wood. These bellows were laid upon the ground opposite the fire, with a heavy stone laid upon the upper side to keep it steady. He effected a blast by quickly raising and depressing the upper side of the bellows, and with great ease blew both at the same time. There was once a period when the manufacturers of Britain were no farther advanced than those of this Lattakoo smith.

The Matchappees, though fond of potatoes, cannot be prevailed upon to plant any, because they resemble nothing which has been handed down to them from their forefathers, to whose manners and

customs they seem as strongly attached as either the Hindoo or the Mussulman. This blind and bigoted feeling is one obstruction to their reception of Christianity. Were any of their chiefs to renounce their ancient customs, and make a practical profession of the Christian faith, he would thereby expose himself to the severest persecution. Converts from amongst the poor would excite, at least at first, little alarm, because they are despised; nor would the conversion of the aged cause the smallest uneasiness, for they are held in such contempt, that these people would rather see food given to dogs than to them. They have frequently reproved the missionaries for relieving the wants of such persons.

The king cares not how much he troubles or begs from the missionaries himself, but he is sometimes enraged when he sees them too much pestered by others. Once, on such an occasion, he laid hold of a stick, and knocked down captains, servants, women, and children, indeed all who came in his way. When in a passion, he is said to appear extremely terrific, foaming at the mouth, with eyes infuriated, swollen countenance, etc. On some occasions, when he has been speaking at their public meetings, the Hottentots attached to the mission have fled from terror. At other times, his deportment is mild.

A few young people came begging a pinch of snuff each; I promised to give it on the usual condition, that they would labour an hour in getting the letters of the alphabet. I pointed out the letters that composed the king's name, which made them thoughtful for a little, as if they had obtained

some new idea of the use of letters. Their own names were Magein, Secrupee, Misselamoor, Hoo-weyan, and Hassekate. Of their own accord, they told me the Bootehuana names for different parts of their dress. Nothing afforded them greater sport than my repeating the word incorrectly : but after inserting the several words in my memorandum book, and reading over the whole of them at once, they seemed to wonder how the ivory leaves told them to me.

About sunset, there was a great hue and cry, that the commando was returned from pursuing the Bushmen. There were about eighty, the rest being left behind from lameness and fatigue. They marched in rows of about six persons, each carrying before him a shield, and a spear in an upright position. They all sung in concert, and took no notice of those around. One or two at a time were constantly running out from the ranks to the distance of thirty or forty yards, both before and behind, imitating attacks upon the Bushmen, or pretending to defend themselves against them. They proceeded directly to the inclosure in front of the king's house, where he and his captains were seated on the left side of the gate. A considerable assemblage of women greeted them on their arrival. The captains were seated in the form of a crescent, the king sitting in the middle and in front. The commando sat immediately opposite, about twenty yards distant.

The ceremony commenced by singing a grave song, during which, all by turns leaped out from the ranks, two at a time, exhibiting warlike evolutions. Having performed these, the singing

ceased, and Malalla, the commander of the expedition, rose, and gave an account of what had taken place. The king was informed beforehand, by messengers sent out on ox-back to meet them on their approach; these returned hastily to Mateebe with the particulars.

Malalla began his speech by upbraiding many young men who had remained at home, instead of accompanying them. He then said that, on reaching the King Fountain, they observed the traces of five of the oxen, which had been driven off to the right; but they followed the track of the greatest number of cattle, till they came to the Bushmen kraal, where they found nine lying dead. The Bushmen fled with five oxen, one of which they also killed in the flight. To entice the Bushmen to return, they left every thing in the same state in which they had found it, and retired out of sight to a distance. The Bushmen did return; but, having observed some of the Matchappees, they instantly fled. On seeing this, the Matchappees went and feasted on the dead cattle, after which they returned home. The women, during this speech, frequently shouted.

Malalla's voice and gestures, while delivering this speech, would not have disgraced the first orators in civilized countries. It sounded to my ear like blank verse; sometimes he hung down his head in silence, then raising it he proceeded in his relation. The speech continued for about a quarter of an hour.

When Malalla had concluded, Mateebe rose, and rebuked the commando most sharply, for not following up the pursuit till they had overtaken

the Bushmen and the remaining oxen ; after which the meeting dispersed, and Malalla came forward and shook hands with me very heartily. Some of the women appeared almost frantic with joy at seeing their sons and husbands return home safe. They sung and danced till nearly midnight. This expedition lasted six days, the greater part of which time, I suspect, was consumed in feasting on the nine cows slain and left by the Bushmen ; and possibly the king's anger at the commando arose from his regret that he had not been present at so rich a feast. I believe they ate every morsel of the nine carcasses, for they did not seem to have brought an ounce home with them to their families. I am persuaded many of them would rejoice to have such a commando every month, where none of their own people were losers.

CHAPTER X.

INTERCOURSE WITH SOME OF THE CHIEF MEN AT LATTAKOO, ETC.

IN a trifling dispute as to whether a portrait was like Mr. M. or not, one said it was like ; a woman replied it was a lie ! Such a mode of speaking gives no offence ; they will say so to the king in common conversation, without giving him the smallest umbrage.

In Mr. Hamilton's garden there was a cotton bush in flower ; the leaves resembled the currant bush, and the flower is like that of the hollyhock ; they were of three colours on the same

bush, some pure white, others pale yellow, and others were lilac.

In the evening, Mateebe brought two oxen, to purchase a musket for one of his brothers. This was a delicate business, for I knew his heart was set upon it, and I also knew the Cape government were averse to those beyond the limits of the colony possessing muskets. I told him, I had a long journey still before me, and these weapons were not only for defence, but much more for killing game for our support, and that he must not be surprised that I was unwilling to part with any of them. He was evidently disappointed, but seemed to feel some force in the reason I assigned. In the evening, however, he brought me a present of some thick milk, which was no small evidence of friendship in so penurious a man.

We were informed that the king and his captains had resolved to take signal revenge on the Bushmen for their late robberies, by sending a numerous party against them. When they had killed a brother of Mateebe's, a few years ago, a similar party was sent against them, who massacred all of that miserable nation who came in their way—men, women, and children—to the amount of about two hundred.

There was a public dance in the afternoon, in commemoration of our arrival at Lattakoo. During the dance, the women were now and then stepping from their rows, rushing towards the men, and pushing against them, like bulls, with their heads; if the man who was attacked, and who was endeavouring to keep his step in the dance, happened to be overturned, it excited a uni-

versal laugh against him. I observed a young man intentionally fall before the attack of a young female, loaded with beads. She was universally cheered for the victory she had obtained. The Bootchuana who had travelled with us in the colony would not join in the dance, but spoke of it with apparent contempt. He considers himself above doing such mean, unmanly things, in consequence of his having been so long among white men.

I was gratified to observe twenty or thirty Matchappees at the evening prayer-meeting, notwithstanding the uproar in the town, which was almost frightful during the whole time of our meeting. The dancing continued for six hours without intermission, which was considered a short time; for had there been moonlight it probably would have been protracted till break of day, when the women would have proceeded to their work in the field as brisk and lively as if they had slept the whole night. They are never observed to require drink on such occasions, notwithstanding the perspiration occasioned by their great exertions. They can travel along without water, and live and look well on a small quantity of provisions. They do not regard heat; but all work, out of doors, is at an end on the least rain falling, which may be owing to its effect on their skin dresses, which the water hardens, and because it washes off the paint that covers their bodies. When they have no food, they resort to copious draughts of water. The expedient of a Hottentot, and some other tribes, is very different on such an occasion: he ties a cord very tight

round his waist if travelling, and as the cravings of hunger are felt he ties it the tighter, which deadens the feeling; or, if at home, he endeavours to drive away the feeling by sleep, which, like the dog, he seems able to command at any time.

April 10. After worship in the afternoon, I attended the meeting of young people, to hear what they recollected of the sermons they had been hearing. They gave a fair proof of their attention. The following were some of the questions put to two young Matchappees, and their answers. "What is the most wonderful thing you ever saw or heard of?" After a pause, "The word of God." "How long has God lived?" "He always lived." "What is the worst thing, in your opinion, that we can do?" They mentioned the sin condemned in the seventh commandment. "Do you believe that the bodies of men shall rise from the grave?" "Yes." They then said, apparently with great ingenuousness, that they wished God would give them a heart to understand his word, for they found it very difficult. They seemed, as it is said in the Acts of the Apostles, to be feeling after God.

There was neither singing nor dancing during the sabbath.

CHAPTER XI.

JOURNEY TO OLD LATTAKOO.

PREVIOUS to my arrival at Lattakoo, I had meditated a journey higher up into the interior,

provided I found it advisable. On reaching it, I was happy to find things favourable to the undertaking. The interior nations were at peace; the king of Mashow was with Mateebe on our arrival, and favoured the object, and Mr. Read was willing to accompany me. Important considerations rendered it best for Mr. Moffat to remain at Lattakoo.

When every thing was ready for our departure, and I had taken my seat in front of my wagon, Mateebe and Mahootoo stood at each side of it to bid me farewell, and they seemed heartily to wish me a safe journey. Little Kleinveld* stood in front of the luggage wagon, undauntedly shaking hands with all the children. That wagon was partly filled with articles belonging to the Matchappees who were to accompany me, namely, red paint, blue shining hair powder, beads, cloaks, etc., to barter for iron, copper, and cattle. Mateebe sent also a parcel in charge of a servant. All these men depended on our muskets for their provisions during the journey.

On crossing the Krooman River, all the persons who had followed us from Lattakoo returned home. At half-past eight, we halted at a pool called Havre-a-tuncaway, or Hunting Field. Four Matchappees, having reached it before, had kindled a fire, one of whom, Meoonstwee, had been my guide on my former journey from Lattakoo to Malapeetzee. He was pleased when the circumstance was mentioned to me, and likewise by

* Kleinveld was a Hottentot belonging to one of our institutions in the colony, whose father had consented to his going with me to England for education.

my recognising his countenance when the fire burned a little brighter.

Our next halt was on the banks of the Makla-reen. Munaneets complained of his breast, in consequence of walking; we advised, for the future that, when he felt tired, he should take a seat in the luggage wagon, and invited him to breakfast with us in the tent. Being the king's unele, as well as our guide, we wished to show him every attention our circumstances would admit.

There are two flower seasons in the vicinity of Lattakoo; the first in January and February, the last in August and September: of course we saw few flowers. The plain over which we travelled was covered with long grass, intermixed with clumps of bushes.

Munaneets had never before rode in a wagon, nor would he have ventured to do so to-day, he said, if he had not been ill, it jolted him so: this was caused by his elinging too fast to his seat, and not yielding to the motion of the wagon; he complained of being dashed against its sides, and his head striking against the roof.

There is a large flat fly, called the dog-fly, that might with greater propriety be called the dog tormentor, which greatly abounds in this quarter. These flies bury themselves under the hair of the poor animals, and tease them night and day. Every time I stroked any of the dogs, many of them crept from under the hair. It was affecting to observe with what eagerness the dogs courted such stroking.

We reached Old Lattakoo on the 13th, which

lies across a wide valley, through which runs the river Lattakoo. It seemed equal in size and population to New Lattakoo. On entering it, the inhabitants rushed out from every quarter towards the wagons. We found Mahoomoo Peloo (or Rich-heart), the chief, in the central square, sitting, with some of his principal captains on each side of him, ready to receive us. A great concourse soon collected; all the captains, as they arrived, immediately saluted us by shaking hands, and most of them instantly asked for snuff. The chief presented us with two pots full of thick milk, which, from its cooling effects, was very agreeable, the weather being sultry. He tasted both before he presented them, to show that they contained nothing poisonous.

CHAPTER XII.

OLD LATTAKOO.

WHILE walking over part of the town, a little boy, about six years of age, was so terrified at my appearance, that he attracted general notice; his mother attempted to drag him towards me, but could not succeed: on which his father went to him, and assured him that I was a human being like themselves, and quite harmless; but this did not pacify him, for, on getting from their hands, he fled directly, and was soon out of sight. On the arms of Brumella's sister I counted fifty copper rings; the breadth of the

rows of beads round her waist would have measured half a yard.

Cupido, our native missionary, arrived from Malapectzee to meet me. His old wagon was covered with two ox hides, retaining the hair, greatly shrunk by the rain and heat. He informed me that the Corannas I had seen from his place at New Lattakoo, who had engaged to go with me to the Marootzee country, had changed their minds, as I had determined to travel to it by the town of Mashow, which was so near the Wanketzens, that they would attack and murder us. The Corannas are a timid people.

We visited the ground on which Lattakoo stood when I first saw it, which was about six miles off. On the left, we passed a field of Caffre corn belonging to Old Lattakoo, extending at least two miles in length, and one in breadth. On entering the valley where Lattakoo formerly stood, covering the whole with its houses, fields, and population, I found that now not a vestige remained; no human being was to be seen, but only a few solitary birds and lizards. The stillness, compared to the bustle and noise I had formerly witnessed on that spot, brought to my imagination the desolation which is described as prevailing over the site of ancient Babylon. I viewed the spot where my wagons once stood, the site of the king's house and of his uncle Salakootoo's, and then traced out the well our people had dug for them, and was glad to find it remaining, and full of good water, of which we drank copiously.

CHAPTER XIII.

CONVERSATION WITH MAHOOMOO PELOO, AND SOME OF HIS CHIEFS.

WE got Mahoomoo Peloo, and some of his chief men, into the tent, in order to find out their views respecting receiving a missionary. I told him I had no power from the friends of the heathen in the far country to promise to send him one; but, if they desired to have one, I would state their wishes to these friends. I assured him that it was regard to them and the command of the Son of God that disposed the people in Britain to send instructors to such distant nations as theirs. On hearing all this, without consulting his captains, Mahoomoo said, "I hear you; your proposal gives me joy: I should be glad to have a missionary here." No answer could be more explicit and comprehensive.

Aaron, a runaway slave from the colony, whom I had known while he was a servant to Mr. Kieherer, who hired him from his master, visited me here. He said he had got a taste of liberty; loved it, and felt reluctant to return to slavery: he wished his master could be prevailed upon to sell his liberty at a reasonable price, he thought he could obtain the amount in elephants' teeth.

Mahoomoo Peloo and his wife came to the tent while we were at tea. We handed a basin of it and a slice of bread to him, both of which he divided with his wife. He had had four wives, three of whom had left him; one of these was a

sister to Mateebe, who, on coming to her brother, and telling her complaints, was given to one of the oldest captains for a wife. Mahoomoo seems to treat his present wife with great tenderness. When they have more wives than one, they are afraid to show kindness to any, lest it should excite jealousy in the others.

CHAPTER XIV.

JOURNEY TO MARIBOHWEY, TAMMAHA COUNTRY.

ON the 15th, we left Old Lattakoo, accompanied by many of the people. Mahoomoo, surrounded by his captains and relations, walked in a formal manner by the side of the wagons till we reached the river. The greater part of the people then returned home; but the chief and his captains did not leave us till we ascended a rising ground on the other side, about a mile farther on, when, after the usual exchange of civilities, they returned, and we pursued our journey. Now the country before us presented a new appearance. During the whole journey, from the Cape to Old Lattakoo, the surface of the ground was bare, except on the sides of rivers; but here, as far as could be seen in every direction, it was strewed over with wood. The trees were not close to each other, but scattered, and sometimes in clumps, having the appearance of a nobleman's park. The traveller thinks himself surrounded by a wood which he never reaches, the trees seeming to separate as he advances.

Wagon tracks were no longer visible. Foot-paths were only to be seen about eighteen inches wide, made by the natives in bringing milk to the town from their cattle-posts. At two P.M., we observed a gnu running furiously towards us, pursued by a dog, which was close to its heels, and followed by some Matchappees at a little distance. When passing in the most stately and spirited manner, about a hundred yards in front of the wagons, one of our people, from behind a bush, fired off a musket containing an iron bullet, which instantly broke his neck bone, and laid him dead on the ground. In a moment all were assisting to skin and cut him up. Our people, having cut off the two hind legs, gave the skin and the rest of the carcass to the Matchappees who were pursuing the animal, and by whose means he had come in our way. On hearing this, they began seriously to dispute what proportion each should receive; and so earnest were they in this dispute, that not one of them seemed to observe our departure. We passed two great nests on a tree similar to that which I have mentioned in my former journal*. My Hottentot driver, not having seen such nests before, jumped from the wagon to examine them. He soon returned, and said that one of them had eighteen holes by which the birds entered.

Pelangye, a Matchaptee captain from Old Lattakoo, with his wife and little daughter, travelled in our company to the Mashow country. His wife, to protect herself from the sun, made use of

* Travels in South Africa, p. 193.

an umbrella, so well constructed, of dark brown ostrich feathers, that, at a little distance, it resembled the common umbrella of England.

Salakootoo, uncle to Mateebe, is considered a man of no principle, ready to rob or cheat any body, so that, in speaking of some bad character, the Matchappees who travelled with me described him as another Salakootoo. Thus they manifest some knowledge of right and wrong, or have some traces of what the Scripture calls "the law written upon their hearts," an inward principle, accusing or excusing. Lately, a person came to the king, complaining against his uncle Salakootoo, that he owed him a debt which he would not pay. The king whispered to him that he should go to the place where his uncle's cattle were kept, and seize as many as would be sufficient to pay the debt, for he could not help him in such a matter.

Halted at a dry lake called Choo-y-ing, near to which is a spring of good water. The lake is about four miles in circumference. Flocks of quachas, spring-boks, and other wild animals, were feeding quietly around it. When it was almost dark, our six sheep took fright at something and fled, when all our Hottentots and Matchappees hastened after them, but returned after an unsuccessful pursuit.

Though the Matchappees had travelled on foot about thirty miles, yet at midnight they were talking round a fire with as much vivacity as if it had been midday. From the information I received, it seemed probable that nearly all of them had committed atrocious deeds to obtain cattle

from other tribes; and that they felt, like Cain, as if an avenger of blood was at hand. On a journey, therefore, they are afraid to sleep till daylight approaches. It is a fact, that they were more afraid of the different nations to which we were going than any of us were. At daylight, we recovered the lost sheep, but found that our two horses and three of the oxen were missing, and some of the people were gone in search of them.

Tattenyana, daughter to Pelangye, though only seven years of age, instantly on my getting out of the wagon, came begging for snuff, and then for the buttons off my coat, that she might hang them to her ears. When I expressed a wish to take her with me to England, that she might receive education, her father said he loved her so much that he would not part with her for twenty oxen; but, in a time of scarcity, he offered one of his children to the missionaries, if they would give her food. The child of a servant they would part with for a trifle.

A captain, when his son is but a few years old, generally selects the son of a servant (or rather a slave*), about the same age, and who is likely to be of the same stature, that they may grow up together as friends. The lads thus elevated from servitude, when they become men, are often permitted by their master to wear a captain's ornaments for a few days; and, should they perform a particular feat on any of their commandoes (or plundering expeditions), they are allowed to speak

* The male servants seem to perform no labour; the female servants labour in the field along with their mistress.

at their public meetings, but are not permitted to make any motion or fresh proposal. They generally take the side of the king, at those meetings, endeavouring to defend him from attacks made in the speeches of the captains, whom they are at liberty to designate as fools. They have liberty also to speak against, as well as in favour of, any of their customs.

By showing a little attention to the child, Tattenyana, she soon became my friend, and followed me whenever I walked about the wagons, taking hold of my coat or hand. At length, she ventured to mount the front of my wagon, while I was reading, and to lay herself down on the cross board which I used for a table. She could not conceive why I continued so long silently looking at a book, and seemed to think I was dull. She would then lay herself down on the board, using my book for a pillow, having no idea that the intervention of her head was any hinderance to my enjoying the book. Becoming tired of her situation, she would ask for some snuff, which revived her spirits, when she would make use of every little art to prevail on me to part with a button from my coat, to hang to her ear. The manners of this child resembled so exactly what one would expect from a European child of her age, placed in similar circumstances, that I have described them thus minutely.

At eight A.M., the two runaway horses were recovered; also two or three of the oxen were brought back; the third they found had been torn to pieces by lions. We found, by the footmarks,

that two lions had attacked the poor animal, under the same tree where I had stood for some time the preceding afternoon, while waiting for the coming up of the wagons. One of them had laid hold of the ox by his mouth, the marks of his great tusks being visible above and below it; the other lion had seized him behind. When they had despatched him, it was evident they had pursued the other oxen for some time, but without overtaking them. The lions had been very voracious, a small part only being left of the mangled carcass.

At three P.M., all being ready, we proceeded on the journey. Tattenyana, without any invitation, had mounted on the wagon to get a ride; but, in consequence of its jolting, she held fast with both hands, and often said something with a serious countenance, which I could not understand; however, on my saying to her, in the Bootchuana language, *Sinkly munatee*, "fine good," she gave me a gentle slap, and shook her head; which I could not misunderstand, being sign-language over all the world. In about an hour, the wagon happening to halt, she leaped out, and ran forward to her parents, from whom I learned, through an interpreter, that she said to them, she was afraid of the wagon, it *jumped* so much.

The sheep had a strange habit of rushing suddenly from the wagons the instant they halted, in spite of every prevention we could use, and then they ran a mile before they could be overtaken, and tried to do the same when brought back.

Having plenty of firewood and flesh, the Matchappees were in such high spirits round their fires,

in the evening, that the uproar was horrid. Many of them appeared so full of rage, that a stranger would have expected to have seen them cleave one another down with their battle axes. Inquiring of the interpreter the subject of the dispute, he carelessly answered, it was about the best way to travel to-morrow in order to obtain water.

An address, after reading part of the Scripture, was given every evening to the people, through the medium of the interpreter: the subject of that on the former night was, on the resemblance of human life to a journey; and, this evening, I explained the necessity and utility of a revelation from God.

Munanets was grieved to hear we intended to purchase an ox from the Tammahas; for, he said, we should spoil the market by giving too many beads. When we told him he should be intrusted to make the bargain, he was satisfied.

A species of ant, in these parts, has the habit of plastering many branches of bushes with red earth, which gives them a singular appearance. The land in every direction now appeared as level as the ocean. All trees, and even footpaths, were left behind; nothing but bushes rose from the ground. Several lions disturbed us by their roaring during the night. Next day, the summit of a low hill, to the north-east, gradually rose into view as we advanced. The scene was sometimes varied by the appearance of droves of quachas, gnus, spring-boks, hartebeasts, ostriches, etc. We shot a beautiful quacha, striped black and white like the zebra. The Matchappees are fond of its flesh. Halted at the side of a lake, when a Hottentot

brought down four wild ducks by one shot ; and another found eight Muscovy ducks' eggs, as large as those of a turkey.

A herd of Bootchuana Bushmen visited us, consisting of thirty-two—men, women, and children—who professed themselves to be totally ignorant of God. On viewing a bright ring which encircled the moon, Munancets told us, they called it the moon holding a meeting ; for in all their meetings they either sit in a circle or semicircle. Though the Bushmen kraal was two miles distant, we distinctly heard them after sunset—singing, dancing, and clapping hands.

The Matchappees having greedily feasted till nine at night on the entrails of the quacha, and observing still a large potful on the fire, we asked if they intended to eat that in the morning ; they laughed, and said they intended to eat it now, and then they should sleep as sound as wolves.

At seven A.M., we left Manapanne Lake, and halted at eleven at another lake called Chu-y-ing Mirebooh, which appeared to be five or six miles in circumference ; the water was as salt as the sea. About a hundred flamingoes stood in the water near our wagons. They are about the size of a crane, and had a singular appearance, as they remained almost motionless, and, from the great length of their legs, stood high out of the water. Munancets informed us, that his dice said the Tam-mahas would, to-morrow, give us a fat ox to eat. Should the gift be realized, instead of being eaten we thought it should supply the place of the one devoured by the lions.

At noon of the 21st, we entered a wood of

long-thorned mimosas, in which the Matchappees began collecting firewood, a sure sign that they expected soon to reach Meribohwhey. The approach was pleasant, from the diversity of plain and bush, and the sight of Tammaha cattle grazing here and there.

We passed an extensive lake on the right, of several miles' circumference, the water of which was much concealed by reeds and rushes, which grew in every part of it. At length we cleared the wood, and entered what resembled an extensive English common, when we observed scores of women and children running with all possible speed from the cornfields, to witness the novel sight of travelling houses or wagons. They all kept at a respectful distance, except a few boys, who had the boldness to approach within twenty yards of us. The motion of the wheels appeared the chief attraction, and proved highly diverting to them. They seemed to think it strange, that the hind wheels, which appeared to be chasing the fore ones, did not make up to them, though much larger; and that they no sooner saw a spoke pointing upwards, than immediately its position was reversed.

On drawing near to the town, a great number of the inhabitants came rushing forth, armed with spears, battle-axes, and long sticks, wearing hairy skin caps, skin cloaks, and sandals, and all of them painted red. Altogether, they presented a frightful appearance, though they certainly came to us as friends. After some salutations, we all walked into the town together, and, by their directions, our wagons were brought into an inclosure near the chief entrance.

CHAPTER XV

MERIBOHWEY.

IN a few minutes after our arrival in the chief town of the Tammahas, upwards of five hundred persons, of all ages, assembled in rows opposite the wagons. The two or three front rows sat on the ground, that those behind might have a distinct view of us. After standing before them for about half an hour, to gratify their curiosity, I walked forward to some children who were sitting in front; but, the instant they perceived my approach, they fled to a considerable distance. Not one of the others even smiled at their terror. Observing little Tattenyana near me, I took her by the hand, and walked with her towards some other young people. Seeing she was of the same colour and dress as themselves, yet walking familiarly by my side, they were emboldened to keep their place, and allowed me to touch each of their heads; but the gravity of their countenances indicated considerable perturbation within.

We formed our wagons into a triangle, and placed the tent in the centre, the erection of which excited great astonishment. A house to be erected in five minutes must have appeared to them, until then, impossible. Not one of the natives ventured near the tent till worship in the evening, when it was not only filled by them, but many sat in rows opposite the tent door. Knowing their murderous character, I addressed them from Gal. vi. 10, "Let us do good unto all men." They sat

patiently, and seemed to listen with attention: everything was novel to them, the things seen, and the things said; the tent, table, candle, singing, prayer by the interpreter in their own language; the hearing, for the first time, of the being and perfections of the true God; of the creation of all things by the word of his power; the fall of man; his recovery by the Son of God, etc. All seemed to interest and surprise them. In no part of the journey did I more earnestly desire the presence of the friends of missions to be witnesses of this scene.

Munanets called in the morning, to say he had heard that, after visiting the Marootzees, we intended to visit Sybinell's people; if so, he would not accompany us; he would wait at Mashow for us. He said there was no end to nations in that direction, and that they had nothing to do but to kill one another, and therefore they stood much in need of the word of God. He then expressed sorrow that his nation should be the first to hear the word of God in that land, and that he himself should neither have ears nor heart to understand it; and he was sorry that, though he assisted, by this journey, to carry the gospel to other nations, he himself remained without ears and heart to understand it.

The Tammahas are said to have murdered two white men, many years ago, who had fled from the colony for some crime, and took refuge among them. In consequence of a heavy fall of rain during the night, we found in the morning that the wagons were standing in the middle of a complete puddle, so that, merely in passing to and

from the tent, it was necessary to wade above the ankles.

We had a meeting with the principal men after breakfast, at which we learned that the king's name was Leebe; queen, Mosueywey; eldest son, Mateebe; second son, Mooraunzee (or rich in flies); daughters, 1. Tata (or string); 2. Moetletzee (or make him ready); 3. Moloyamang (or who had he bewitched); his brother's name, Maroomo (or assagai).

The second king who rules the end of the town where we halted, and who is a younger man, is named Mahalalewhey (or scrapings of skin). His father's name is Sinney; his brothers, 1. Bawbaw (or enemy); 2. Moketz; his uncle, Mooneinyan. The rain pouring down upon the tent where we were assembled, the king seriously asked us to bewitch the rain, that it might cease, supposing that white men could do anything.

I stated to the meeting my object in visiting their country: that it was to inform them of the word of God, and to inquire whether, like Mahoomoo Peloo, of Old Lattakoo, they were willing to receive instructors, and to engage for their protection. Munancets then stated his object in coming along with us, and what the missionaries taught them at Lattakoo. He assured them that "missionaries would ask for nothing from them for their support, but would receive what they chose to offer them: that they took nothing from people by force; that they were peaceable men; and, like them," added he, "I come peaceably; I have not brought one assagai with me. Their

guns are not to kill men ; but lions, elephants, rhinoceroses, and game to eat."

Mahalalewhey spoke first. He advised us not to visit Makkabba, for he would do us harm ; he said they had much need of the word of God, for they had enemies on both sides of them ; that they were of the same mind as Mahoomoo Peloo, they would like to have teachers sent to them.

The king next spoke. He appeared to be above sixty years of age ; very black, with a white beard, and much wrinkled ; he spoke with a tone of decision, and like a man who, if he threatened, would certainly execute his threat. He began by complaining against the Corannas at Malapeetzee, for having, some years ago, before they had a teacher, taken seven pack-oxen, and killed his brother. He said, he demanded back the cattle which they had taken, or he should be revenged on them. Had they taken merchandise, said he, or only killed the cattle, he would not have minded it so much as killing his brother, who was a man, whose life was more valuable, and who, when dead, could not be made alive again. He therefore demanded from them eight oxen ; seven for those stolen, and one for his brother, whom they had killed. We promised, on our return, to endeavour to bring the Corannas to comply with his demand. The king next complained of Salakootoo, Mateebe's uncle, who never visited them but he did them some mischief.

Munaneets replied, that Salakootoo was a bad man, and never dare go a second time to any place ; for, wherever he went, he did something

bad. The king then expressed himself desirous that teachers should come amongst them ; for the bones of the animals, which they might throw away, the children would pound down and eat, and the skins of the animals they shot the men could eat. He concluded by saying, " All men should hear the word of God."

I then brought forward two parcels, containing little presents for the king and chief captain. I opened the king's first, and presented him with the articles one by one. On giving him a white nightcap, he inquired the use of it ; when it was immediately put upon his head, and he wore it till the meeting broke up. On receiving a looking-glass he viewed himself long in it without showing any signs of emotion. He could not conceive the use of a pair of scissors, till, with the king's permission, in a moment I clipped off a tuft of hair that projected from the chin of a chief that sat by my side, which, being round like a small apple, rolled across the floor, to the great merriment of all present. He was also totally ignorant of the use of the needles, thimbles, and pin-cushion with pins stuck into it, till they were explained to him. I had to show him twice how to open the snuff-box which I gave him ; and Munaneets showed him how to open a clasp-knife. The whole company were amazed to see how soon a gimblet made a hole through a stick. The looking-glass was handed round, that all might view it. A white-spotted handkerchief, on a red ground, seemed particularly acceptable.

Mahalalewhey then said, it was their custom to get also a present from the guide ; he therefore

advised me to give Munaneets a red handkerchief, that he might give it to him. I rather demurred at this counsel, as I found they were such suitable presents to the kings, and had only a few remaining. However, I promised to look out something for him.

The people asked Munaneets of what animal's skin the tent was made. He explained this to them in the best way he could, and also the use of everything within the tent. They seemed highly diverted with the use we made of knives and forks. In consequence of the rain, I had put on half-boots; these were often examined and criticised.

Reflecting on the demand of Mahalalewhey for a handkerchief, by Munaneets, as our guide, I thought it might be as well to comply, knowing that he had power to take everything I had, if he chose: I therefore presented one to our guide, who set off with it directly to the captain. Having seen a clasp-knife among the presents given to the king, Munaneets quietly informed me, that he had no knife to eat with, and would be glad to have one. To retain his friendship, I gave him one; upon which he said, "Now his heart was sweet," meaning he was happy he had got a knife. I had no doubt but he had one, among the presents I made him at Lattakoo, but it is constantly the order of the day, among these people, to beg on every occasion. Though one of the most amiable of his countrymen, none exceeded him in covetousness; the acquisition of one article seemed only to open the way for obtaining another. He knew, and seemed never

to forget that I was obliged to him; these feelings continued to the day of our final separation.

Soon after sunrise on the 23rd, we happily got our wagons dragged from the mire of the cattle-yard, to a dry place, on the outside of the town, which rendered our situation more comfortable. The chiefs came to the tent soon after it was put on dry ground, and told us they now expected we should begin to exchange beasts with them. We stated that trade was not the object of our visit, but to tell them the word of God; that we only wanted to purchase one ox from them, to replace one that had been devoured by lions. The king then said, he expected we should kill some quachas for them to eat. He was informed that the rain had prevented our men from killing quachas, and that we could not stop long in every place, and that it was our intention to be in the city of Mashow on the sabbath. Munaneets, intent upon a fat cow, which the king had presented to us for slaughter, and being jealous lest our taking it to Mashow might prevent the king there from giving us one, said he could not travel with us if it rained. We assured him, if it rained, we had no more inclination to travel than he had.

The king, for the first time, brought his two wives into our tent, and introduced them; but they appeared chiefly to have come to see our teapot, the fame of which had reached them. They viewed it with great attention, and expressed their astonishment with uplifted hands. When we began our breakfast, they all withdrew to the outside of the door, probably in consequence of

a hint from our Matchappee interpreter, where they sat, with many others, in rows, to witness our procedure, making their observations with a deafening elevation of voice. After breakfast, a great number of people soon filled the tent, and sat in rows before it, to hear the word of God. I stated to them the outlines of revealed truth, and they seemed to listen with attention.

In the evening, the clouds having dispersed, and being moonlight, the natives commenced dancing near our wagons. The population of the town did not exceed six or seven hundred. There are two other towns under the same jurisdiction, which we did not visit. Mahalalewhey brought his son Mateebe into the tent, to introduce him. He had just returned from paying his addresses to a young woman at a distance, but whether he had been successful or not his father did not state; however, he had the impudence to ask for a third red handkerchief, that it might be given to his son as a present. When the cow he had given us was killed and cut up, he waited to carry off a share of it, as also did the old king, and he desired Munancets to tell Mateebe of his having presented a fat cow to the travellers. Munancets got a fore-leg for himself and his servants.

April 24. At nine in the morning, the tent was filled with the principal men, and a numerous congregation opposite the tent door, when I addressed them on the manifestations of God's power, wisdom, etc., in his works, by which they were surrounded; on his intimate knowledge of their thoughts, words, and actions; the need

which they and all nations had of a Saviour, and that God had provided the very Saviour they needed. I concluded, by stating that our chief business at Meribohwhey was to declare the good news unto them. The interpreter sat at the tent door, and repeated, in their language, what was said, with an audible voice. It was very gratifying to observe the silence and attention during the whole time.

CHAPTER XVI.

VISIT TO MASHOW.

AT noon, everything being ready, we took leave of the people of Meribohwhey. The chiefs, and a number of the people, walked by the sides of the wagons for about a mile and a half, indeed the barbarians "showed us no little kindness." They had not long left us, when we were met by the son of Maquotoo, one of the principal captains of Mashow, with three men, who came to conduct us thither, our approach being known to the inhabitants of that place. Guides like these were of some use, but they often, though without intending it, led us into difficulties; having no idea of selecting a way for wagons, they pursued the paths to which they had been accustomed, and which were only suitable for foot passengers.

We passed extensive fields of Caffre corn, belonging to the Tammahas, and then ascended to the summit of a low hill, beautifully decked with the mimosa tree, from whence we had the view of a country exceeding in beauty anything I had

yet seen in Africa. We looked down upon an extensive valley, covered with rich pasture, and finely interspersed with trees. Almost every bush, as we were crossing it, sent forth an aromatic odour, although the season of flowers, in that latitude, was not yet come. On reaching the summit of another ascent, a similar valley, about five miles broad, presented itself to view, bounded by picturesque hills. In this valley, I was pleased to listen to the singing of a bird, whose notes resembled those of the blackbird in England. This was a rare occurrence in Southern Africa, where the greatest part of the birds are not musical, though clothed in the most splendid attire. In crossing the range of hills, we found the trees sometimes growing so close to each other that we were obliged to cut a passage for the wagons.

On ascending towards Mashow, we observed its inhabitants pouring forth in crowds to meet us: the chief's son, and our other guides, had gone forward to announce our approach. We were led to an inclosure opposite the king's house, where we found King Kossie, his uncle Matcheelesee, and many of the principal people, seated in rows at the side of the gate, within the inclosure. The king and his uncle Mungallee, who were sitting together, looked at us for a few minutes, after which they both rose, and shook hands with us very heartily. Having seen Kossie before at Lattakoo, I viewed him as an old friend. The square soon filled with men, women, and children, making a mighty uproar. The tent being erected, they called it a grand house. Not one entered it till after we had dined; after

which, Kossie and others paid us a visit, when Munaneets gave them a formal account of our journey. A meeting with the king and his chief captains was then fixed for the next day, that I might have an opportunity of stating the object of my visit. On the party leaving the tent, the king's mother was introduced; she was the widow of the late king of Mashow, and sister to Sibenell, king of Yattabba.

On leaving the tent, a little, smart-looking woman introduced herself, telling us, by means of our interpreter (who said he did not understand her language well), that she belonged to a nation to the north-east, on the side of the Great Water, where the people sailed in boats, and had white houses, which certainly were the Portuguese on the coast of Mozambique. I was sorry our interpreter could not fully understand her, being anxious to obtain information, which she was evidently capable of giving; she appeared to be a clever woman, of about fifty years of age.

At seven P.M., after our people had sung a hymn, I gave an address to the king, chiefs, and many others, on the being of a God, his perfections, as manifested by his mighty works that surrounded them; on the nature and evil of sin, describing the love of God in sending his Son to save mankind from it, and the train of evils attendant upon sin; as also briefly on several other topics. After explaining the nature of prayer to God, Sedrass, the interpreter, offered up a prayer in their own language.

Munaneets and his servants, though he had a sister and other relations in the town, slept in the

public inclosure. It is not the custom of these nations to give lodging to their visitors; they are also often suffered to remain a whole day after their arrival, before they are offered a morsel to eat.

CHAPTER XVII.

INTERVIEW WITH THE KING OF MASHOW AND HIS CAPTAINS.

APRIL 25. After addressing the people on various Scripture topics, a meeting was held with Kossie and his chief captains, to whom I stated the object of my visit. I referred them to Munaneets, for information as to the manner in which missionaries had conducted themselves, for the three years they had resided at Lattakoo. Munaneets then said, that the missionaries gave their advice when asked by Mateebe; but, when people came to them with complaints, they said they were not kings, Mateebe was king, and they must go to him; adding other remarks of a similar nature.

The king and his uncle Mungallee were silent; but an elderly captain made a long speech, after whom two others spoke a little. A tall, venerable-looking captain, about fourscore years old, who is said to be the oldest captain in that part of Africa, came in when the others had nearly done speaking. Every eye was directed to him; he seemed to be the Alithophel of Mashow. He gave his opinion in a very becoming manner, saying, that it would be well for them to have such men amongst them; wherefore, he thought the

king ought to accept the offer now made. His opinion was definitive; all instantly assented to it; his name was Maquotoo; his son was the young man who was our guide from Mashow.

In a walk, outside the town, we observed several hundred acres of Caffre corn; many of the stalks were eight or nine feet high; it had a fine appearance. When sitting solitary, examining some flowers, a mob soon collected round me. Having a magnifying glass in my hand, I let one of them feel the effect of collecting the sun's rays into a focus. On his screaming and hastily withdrawing the hand that felt the burning influence, the rest laughed; others stretched out their hands, and felt the same pain. Not one present believed the power of the glass till he felt its effects, so that the last stretched forth his hand to try it as readily as the first; and all were greatly amused, and evidently viewed it as a most mysterious operation.

Mungallee came into the tent while we were at dinner, knelt at the table, and examined every article upon it. He had never seen potatoes before, and Kossie would not believe that cheese was hardened milk. Both of them were acquainted with salt, but had never seen pepper. The Mashows inoculate in the forehead for the small-pox; they say that the knowledge of this remedy was derived from white men who lived to the north-east. They remarked that it did not prevent the disease, but made it milder.

In the morning, while walking on the north-west side of the town, I counted eleven villages or districts, and in the evening, to the south-east, eighteen districts; several of these were not

inferior in point of extent to the king's district, so that the population may possibly amount to ten or twelve thousand, and their cornfields are at least twenty miles in circumference. They have likewise many outposts for cattle, at all of which there are inhabitants.

The Hottentots, who guarded the oxen during the day, shot a red bok; and those who went to hunt rhinoceroses killed two buffaloes and wounded a rhinoceros. One of the men (Jager) nearly lost his life by the latter. Two of these huge and ferocious animals came running towards him, when he tried to fire at them, but his piece would not go off; he then fled into a bush, and was furiously pursued by one of these formidable creatures, which ploughed up the ground by its horn as it advanced. After having endeavoured to strike the terrified hunter with its horn, the rhinoceros was compelled, by the violence with which it ran down the descent, to leap over the object of its rage, who was thus enabled to effect his escape, before the irritated animal could stop and turn round its unwieldy body. A Matchapee wounded two, and, expecting at least one of them to fall, he followed them at a distance till near sunset, when he gave up the chase, and returned to town.

When the king was informed of the slaughter of two buffaloes, it excited in him the most unfeigned joy; he said he meant to make me a present of an ox. A hungry Mashow ran off with the carcass of a red-bok that had been shot, but some of our Hottentots pursued and caught the 'ef, and brought back the carcass. Kossie and

his uncle Mungallee made us a present of two oxen, as expressive of their gratitude for the promise I had given of my endeavour to obtain missionaries to dwell among them.

A message came from the king, to the people in the square near the wagons, requiring some men to come and assist him in punishing a culprit. Several instantly ran to assist, and we followed them to a neighbouring inclosure. The young man was laid flat on the ground, and four men held his arms and legs; the king stood at his head, and a servant at his feet, both having large whips of rhinoceros' skin resembling a lady's whip in England, but nearly twice the length and thickness. With these they scourged his back with great force. When he had received a good beating, the king was requested to be satisfied; on which he immediately desisted, and ordered his servant also to cease beating. The young man, on rising, began to say something, no doubt on his own behalf, but he was instantly and severely struck by one of those who assisted to punish him; on attempting to speak a second time, he received the same treatment as before, on which he went quietly and put on his cloak. The colour of his skin was nearly dark blue, and every stroke left a long white mark, so that almost the whole of the parts beaten appeared as if they had been rubbed over with a chalk stone. The king retained his ordinary placid countenance the whole time, appearing merely to be performing an act of justice. The crime was, stealing a goat. It was a summary business; the king had heard the case, passed judgment, and put the sentence in execution with

his own hands, all in the course of a few minutes. These people consider it so unmanly to cry out when receiving punishment, that, had this person done so, it is thought they would have thrust their spears into his body.

The houses at Mashow are much the same as at Lattakoo. Like the Matchappees, also they purchase wives from their parents for cattle. Having looked out parcels of articles as presents to Kossie, Mungallee, and two chiefs, both named Maquotoo, they were distributed in the same manner as at Meribohwhey.

I heard of no animal which these people did not eat with a relish, even in a state of absolute putridity; elephants, rhinoceroses, and quachas, they consider delicious food.

I addressed them in the morning, upon the consequences resulting from the apostasy of man from God, and Christ's having come to restore to man the blessedness he had lost. I explained to them that death was not the result of witchcraft, but of sin, and by the appointment of God, and forewarned them of the general and final judgment, and of the endless happiness of the righteous, and the misery of the wicked.

Mungallee came into the tent during supper; having given him a piece of bread and cheese, he held them on the palm of his hand, while he childishly asked if he might first take a bit of the one, and then a bit of the other. On being answered yes, he instantly put down his head and devoured them with the ferocity of a wild beast. His fine figure and savage manners exhibited an affecting contrast.

CHAPTER XVIII.

JOURNEY FROM MASHOW TO KURREECHAN.

As the greater number of the inhabitants of Mashow were employed in milking the cows, or driving the birds from the cornfields, we had leisure to get everything in readiness for our journey by eight o'clock in the morning. Many, however, came to witness our departure. The king and Mungallee, etc., accompanied us for about two miles.

We travelled among trees, and long grass reaching to the bellies of the oxen. We passed a kraal of Bootehuana Bushmen, containing forty huts; only some women were at home, the men being on a hunting expedition. Till near the end of the forest the trees were all decked with leaves, but suddenly everything wore the appearance of winter; the trees were without leaves, the branches stripped of their bark, and the grass withered. At first we concluded this devastation must have been owing to the ravages of the locusts, but we afterwards learned it had been occasioned by a tremendous shower of hailstones. As far as we could see to the eastward and westward, the country appeared in the same condition. The weight of the hailstones must have been great, to strip off the bark from many of the branches. A number of Mashow people had followed us with pack-oxen, in expectation of our killing elephants or rhinoceroses; but none came in our way. It had rained during the night, and in the morning there was every appearance of its continuance. We were evidently on the highest ground in that part of

Africa; the rivers we now met with ran to the west, while those at the distance of two days' journey eastward ran either to the east or south-east. It rained incessantly the whole day, so that we could not move from the spot.

On the morning of the 29th the rain descended in torrents, and we found our wagons standing in a complete quagmire, so that we could not take a step without sinking in mud over our shoes, and being on flat ground we could not drain off the water. The Matchappees, who slept in the tent, were much depressed and discouraged; and rendered more so by having devoured all the stock of flesh, which, with ordinary moderation, ought to have lasted for four or five days longer; but eat they will while they have it, without once thinking from whence supplies are to come for the future. They all sat in sorrowful silence. They complained that they were very hungry, but we told them they must endure it with patience till the rain was over, and we had shot some animal; which they considered poor consolation. I observed Kleinveld, my Hottentot boy, without shoes, notwithstanding the inclemency of the weather; and, on inquiring what had become of them, he said they had been eaten off his feet by the dogs while he was asleep. At eleven A.M., we got the wagons moved to higher ground, where we had purposed halting; but, contrary to all expectation, the clouds separated, and the sun shone forth, so that we were encouraged to proceed on our journey.

At two P.M., we passed a village of Bootchuna Bushmen, who were very shy. When leaving

the village, I gave two buttons to a woman, who did not flee from us like the rest. Munaneets, and the other Matchappees, observing what I had given, grumbled, and said, "These people were only *poor* Bootchuanas." Makrakka's son came immediately afterwards, and begged buttons. The name of the village was Cheyoo. Our shooters met with a dead lion, in the posture of crouching, as if he had been alive: they shot at him, but observing no motion they ventured nearer, and found him dead. Some of his hinder parts were torn off, perhaps by a wolf. Turning from him, they saw three lions chasing a hartebeast. At four, a fat gnu was shot, about the size of a young cow, which caused great joy to our starving Matchappees and Mashows. The grass was most abundant, and as green as if it had been spring, instead of the beginning of winter. The whole country appeared to be a boundless forest. The fineness of the day afforded us much pleasure; but the recollection, that no nation now intervened between us and the murderous Wanketzens, helped to moderate our joy.

Munaneets had taken no notice of his ever having killed any one; but in speaking of the river Luchakaney, which we had just crossed, he mentioned a battle he had been in some years before, with a people who then lived upon its banks, and that, during the contest, he had killed two men. On my shaking my hand before him, in the way of showing my disapprobation, as the battle was only with the view of stealing their cattle, he only smiled at his not having told it before.

In consequence of having plenty to eat and

having a cheering full moon, the Matchappees did not appear to be the same persons they were only on the preceding evening, when pinched with hunger and drenched with rain. The Mashows, who had brought pack-oxen to carry back flesh to the king, were so discouraged with the rain and hunger, that they left us early in the morning, on their way home, with empty sacks and stomachs. Their returning without any supply would be a great disappointment to Kossie and his captains.

Two of the Lattakoo Hottentots, who could speak the Bootchuana language, while searching for game, fell in with a Bootchuana Bushman, who inquired where they were going. They told him they were going to the Marootzees, to tell them the word of God. He then begged them to sit down and tell him what it was; they did so, when he listened to their story apparently with deep interest. After they had finished, he said, "That word ought to have been in the country long ago!"

Shortly after crossing the Musaree River, I had an opportunity, for the first time, of seeing a rhinoceros. It passed within two hundred yards of the wagons; a few minutes afterwards a man came with the information that they had shot one in the same direction in which it had run, so that it probably was the same animal I had seen. On reaching the place where it lay, I was astonished at its bulk, being eleven feet long, six feet in height, four feet broad, or in thickness, three feet from the tip of the nose to the ears; length of the fore-legs, two feet; circumference of the upper part of the fore-leg, three feet; the circumference of the body about eleven feet. The

skin was dark brown, resembling tanned leather, about an inch in thickness, and smooth, without hair. It had two horns, the one immediately behind the other; the front horn was about fourteen inches long, the other considerably shorter, but those of the male are much larger. The sight of so huge a carcass to eat delighted the natives who were with us. Four different parties, who travelled with us, began instantly to cut it up, each party carrying portions to their own heap as fast as they could. Some, being more expeditious than others, excited jealousy, and soon caused a frightful uproar. Perhaps twenty tongues were bawling out at one time, as loud as they could speak. Not a word was spoken in jest, all were deeply serious. Some severe strokes with sticks were dealt among them by the leaders of the parties; but, in the midst of all this hideous confusion, a circumstance occurred which instantly produced universal silence and amazement. A Mashow happened to pierce through the animal's side with his knife, the fixed air from the swollen carcass rushed out with great noise and violence, which spread terror, and commanded silence for perhaps a minute; they then resumed the same bustle and uproar. In less than an hour every inch of the creature was carried off, and nothing but a pool of blood left behind. Their rage and fury, during the struggle for flesh, gave them such a ferocity of countenance that I could recognise only a few of them, and actually inquired if these people belonged to our party, or if they had come from some neighbouring kraal.

In the evening, after halting, I counted fifteen fires, around each of which were little companies, roasting, boiling, and devouring flesh with disgusting voraciousness. We counted eighty-nine persons present, including ourselves, but without a Marootzee party whom we expected every hour to join us from Mashow, which would make the number more than a hundred.

Our people wounded a quaha in the night; being moonlight, Pelangye and his men went in search of it, and found it dead, but wished to conceal it from the other parties; wherefore they cut it into small pieces, and brought them to their temporary hut, before the others were awake; but somehow it became either known or suspected.

After all had eaten heartily, for hours, of the rhinoceros flesh, a man from a distant fire called aloud, so as to be heard by all, "I smell quaha flesh; who has it?" Pelangye, hearing the question, and probably knowing that the matter was discovered, immediately answered, "We have got it." "Where did you get it?" asked the same man with a loud voice. "In the field." "Did you give the Makooa-Shou" * (the white man) "the bullet that was in it?" Had Pelangye acknowledged a bullet to have been in it, this would have proved it had been shot, and ought to be divided as public property. Perceiving the artfulness of the question, he evaded it by simply answering, "We found it dead in the field." "Ay,

* The Bootchuanas call all civilized persons, or persons dressing like them, or possessing articles like them, such as Griquas and Hottentots, Makooa; white men they call Makooa-Shou.

ay, dead in the field! Did it die without a bullet?" "There was no bullet." "So we shall now find quachas dead in the field without bullets, shall we!" Here the conversation ended without a direct accusation; however, they all considered the transaction to be a nefarious one.

CHAPTER XIX.

JOURNEY FROM MASHOW TO KURREECHANE (CONTINUED).

MAY 1. During the night, many lions were heard roaring around; and, in the morning, three were seen prowling near the wagons. During the Sabbath, comparatively few would leave the flesh-pots to attend the morning worship; however, all the captains (six or seven) attended, but from what principle they, and not the others, I could not tell. Thirty-nine Marootzces joined us from Mashow, being afraid to proceed to Lattakoo, as they had intended, lest they should be attacked by the Bushmen. On meeting them, before they reached the wagons, they saluted me with the word *Murella*; then, pointing to the flatness of their bellies, called out, "Hunger!" No doubt they had eaten little at Mashow, it being a time of scarcity, and they having found less food upon the road. Our number now amounted to one hundred and twenty-eight, all dependent on our powder and lead, and belonging to four different nations. All the parties, except that of Munancets', contributed portions of flesh to the starving strangers, in consequence of our setting the example.

When visiting the people at the fires, after sunset, as was my custom, a Marootzee, pointing to the upper part of his throat, said he should like to be full of meat up to there.

In calling to worship in the evening, the usual Hottentot word *Ikkakkoo*, or, "Come together," was vociferated; after which, Munaneets cried out to the Bootchuanas and Morolongs, in his own language, "Come to hear the news;" another Matchappee addressed the Marootzees, "Come and hear the news of the Son of God." All this was of their own accord; but they were in high spirits, having been eating the whole day.

At eight, I paid a second visit to the fires. Maketze, grandson of king Makrakka, observed to me, when visiting his fire, that the flesh was very lean, he should like fatter flesh, and requested a bit of buffalo flesh. I said, surely he could eat no more, for I had seen him cooking and eating ever since sunrise; at which he laughed, and, pointing to his throat, said, he was not filled up to there yet. A Mashow told me he was yet hungry. Not understanding what he said, I gave him the first word in his language that occurred to me, which was *Munatee*, or "Good!" the man and all the party were highly entertained at my mistake, and cried out *Nama munatee*, "Meat is good!"

A Matchappee from Lattakoo followed me when making these visits, and had something to say to every company. He told a Marootzee company, that I was a great king, come from a far country, to see them. They then gave so significant a look after he had spoken, that it prompted me to inquire what he had said.

May 2. Departed at sunrise, and at nine reached the Molopo River, the last point from whence any intelligence ever came from Dr. Cowan, Lieutenant Donovan, and their party, who crossed it fourteen years before. It was about ten yards wide, the bottom was stony, but the water clear and well-tasted. No trees grew on either side nearer than five hundred yards; but reeds, eight and ten feet high, were in great abundance. This river has not yet found its way into the maps of geographers; nevertheless, it has been quietly running its course, I suppose, ever since the flood, and cheered many a thirsty traveller.

We left the Molopo at noon, and entered upon a plain; the grass being long, we were obliged to walk with caution, lest we should tread upon serpents. The chief danger from them is by doing so, for then they bite immediately. In allusion to this, Christ gave his disciples power to *tread* on them, without receiving injury*. Our party, divided into different companies, with wagons, loose oxen, sheep, and forty-five loaded pack-oxen belonging to the natives, and these, walking behind each other, extended about a mile, and formed a visible beaten path, which was a novelty in those countries. Halted for the night at water, about five p.m. Some ravens hovered about us during the whole stage, smelling the flesh with which part of the oxen were loaded.

Two Hottentots, who had been searching for game, were absent till nine o'clock, which made us very anxious. On arriving, they silently sat

* Luke x. 19.

down at a fire, and remained silent for two or three minutes, without a question being asked by any one. This apparent indifference is the Hottentot fashion, and it is only a fashion; for both parties are alike anxious, the one to tell and the other to hear the tale. They had searched for us three or four hours; had come in the dark upon a rhinoceros, who, from the suddenness of their appearance, was as much alarmed as they were, so that they mutually fled from each other.

We proceeded on our journey at seven in the morning, travelling over rough, rocky ground; some parts resembling a pavement of square flag stones. At eleven, halted at a fountain on the gentle declivity of a low hill. The fountain proceeds from large loose rocks, completely shaded from the sun's rays by a clump of evergreen trees, and immediately forms a stream about ten yards wide, and a foot in depth. I was informed it was the principal source of a large river which runs far to the eastward, and most probably empties itself into the Indian Ocean, on the shores of Mozambique. We found great abundance of water-cresses growing near the fountain. It surprised the natives to see us eat them at breakfast, as they considered them, like grass, only to be used by brutes.

Went forward at two, and met three Marootzee men in a pass, who had left Kurreechane that day, on a hunting excursion. Their dog was so alarmed at our appearance that he fled directly. We came to a river with steep sides, about twenty feet deep, which seemed to forbid our farther progress. After examining above and below, we

fixed upon what appeared to be the best place for crossing, on the sides of which our people, by applying the spade and pick-axe, made a considerable alteration, so that we crossed without injuring our wagons. At five P. M. we halted at the foot of a range of hills, which runs from west to east. We had no sooner pitched the tent, than Munaneets came in with a downcast countenance, and told us that his heart got more and more afraid, the nearer he approached the Marootzees. We could not account for his terror in any other way, than that his past shedding of human blood haunted his mind, as it did Cain's after the murder of his brother.

Fifteen Marootzees passed in the morning, on their way to a mine of iron-stone, in the narrow pass through which we had come. From the iron thus procured, they are said to manufacture assagais, knives, axes, beads, etc., which they exchange for other articles with the neighbouring nations: most of the men had nets to carry the ore in, made of twined grass or rushes.

We departed at nine, to cross over a chain of hills. We soon entered upon what might be called the Marootzee highway across them, which consisted of four or five footpaths running parallel to each other. The morning was fine, and the scenery delightful. At daylight, we had sent forward a few men with implements to clear away obstructions to our wagons, especially projecting limbs of trees. We found, on advancing, that they had cut down several, filled up some deep holes, levelled other parts, and removed large stones.

At the summit of the ascent, we found a large

heap of small stones, which had been raised by each passenger adding a stone to the heap ; it was intended as a monument of respect to the memory of a king from a remote nation, who was killed in the vicinity, and whose head and hands were interred in that spot. The atmosphere was clear, and the sun, shining with gentle rays, permitted us to enjoy the grateful prospect by which we were surrounded. Altogether the scenery had not been exceeded by any we had passed ; but our admiration of the surrounding objects was suddenly checked by our unexpectedly reaching the river Lukoowhai, whose steep sides and deep muddy bottom presented a formidable obstruction to our progress. The sides were from forty to fifty feet of perpendicular height, except at one place, where it was evident the Marootzee oxen had often passed. The bed of the river was about twenty yards across, and, on sounding at the bottom, was found soft for two feet under the mud. We hesitated for some time about attempting the passage, but, hearing that no other possible way of getting over could be discovered, we of course determined to make the attempt. The first wagon descended rapidly and sunk into the mud, up to the axle, and the oxen up to their bellies : however, by great exertion, the oxen succeeded in dragging it through, and afterwards up the high steep bank on the opposite side. The other two wagons were equally successful.

At two P.M., we came within sight of extensive cornfields, in a plain of great length. In a short time, part of the long-desired city was seen, standing on the top of one of the highest hills in that

part of Africa. Moeelway, the eldest son of the late king of the Marootzees, with two other persons, who had been on a hunt, joined us. On reaching the cornfields, parties of men, women, and young people, hastened to the wagons from every quarter. They gazed as if they had been suddenly translated to a new world. The men drew near, but the women kept at a respectful distance. Some of the boldest ventured a little nearer, but the least sound of the whips, by the drivers striking the oxen, made them run as if chased by lions. We ascended a hill covered with large stones; the descent, if possible, was worse. The plain, which extended from the hill we were descending, and that on which the city stood, was soon covered with people; if I may use the expression, streams of the population were pouring down from the heights in every direction. It being impossible to drag the wagons up the hill in front, they were sent round by another way, while some of us ascended straight up, amidst a multitude of people of all ages, every one pushing and striving to get a peep at us.

CHAPTER XX.

OCCURRENCES DURING OUR RESIDENCE AT KURREECHANE.

ON arriving at Kurreechane, we were first conducted to an open part of the town, and desired to rest upon a seat made of clay. After sitting a few minutes, surrounded by a pressing crowd of

anxious spectators, a messenger came to conduct us farther. The street along which we went was crowded with people, and many hastened to their doors to see us pass. The sight of white men threw them into fits of convulsive laughter; but the young were more seriously affected, they screamed, and in the utmost horror fled to the first place of concealment they could find. The noise was tumultuous, but of a kind peculiar to such an occasion.

We were led by our conductor to an extensive inclosure surrounded by a stone wall, except at the gate by which we entered. We were desired to select any part of this space for our wagons to stand in. My wagon, on entering the gate, knocked down several of the posts, nor could it proceed till the timber we had collected for fuel was taken from its sides, to which it had been tied. Our two horses excited as much curiosity as two elephants traversing the streets of London would have done.

After the wagons had been placed in their usual order, and we had stood about an hour in the closest press of the people, we requested Munanects to inquire where the king lived. In a little time we were informed that three persons, who were standing close to us, were brothers of the late king, and that one of them presided as regent, the king being a minor. Several others standing near us were pointed out as relatives of the king. We then expressed a wish to have an opportunity of stating to them our object in visiting their city. They said that, according to their custom, this must be done at a public meeting, in order that all might hear the business.

In viewing the town, we found every house was surrounded, at a convenient distance, by a good circular stone wall. Some of the houses were plastered on the outside and painted yellow; we observed one painted red and yellow with some taste. The yard within the inclosures was laid with clay, made as level as a floor, and swept clean, which made it look neat and comfortable. On returning to the wagons, we found them still surrounded by a crowd of people, while others were standing on walls, houses, and heights, looking towards them. At every turn I took at the vicinity of the wagons, I was followed by at least a hundred persons. At length, darkness and their eating-time coming on, they gradually dispersed, which gave us an opportunity of covering our table. The young king was brought and introduced to us. He was short, about sixteen years of age, had nothing interesting in his appearance, and wore many ornaments.

Moelway sent to us a considerable quantity of milk and boiled Caffre corn. He told us very seriously, that he had lost his heart, that it was quite gone into one of our dogs. To me this was incomprehensible, till he explained the mysterious language. It appeared that he coveted a very handsome dog belonging to one of the Hottentots, which he was willing to purchase. We told him the owner should be spoken to on the subject. He went to him, and offered a good ox for the dog, which the Hottentot most readily accepted. Three men came for the milk vessels, in which Moelway had sent us the milk, and entered the tent; they viewed with wonder the things

which stood on the table, which consisted chiefly of tin articles, knives, forks, cups, and saucers. They were amazed to see the use which we made of all these things.

Early in the morning, the wagons were surrounded by a mass of people. Several brought us presents of pieces of sweet cane*. This morning, we learned that Kurreechane was the name of the city, and Marootzee the name of the nation or tribe; that the name of the regent, or acting king, is Liqueling; and that Moeelway, though he be the late king's eldest son, yet he cannot reign, because his mother was not the oldest queen. The eldest queen had no children by her first husband, the late king; but, after his death, another brother, according to the Jewish custom, "took her and raised up seed to his brother." By him she had a son, whose dignity is the same as though he had actually been the son of the king; by law he is the king's son, and will be acknowledged as the rightful successor of the former king when he comes of age, though Moeelway at this time seemed to possess all the honours of the heir apparent, by a kind of courtesy.

In the morning, the rain-maker, who had been at Lattakoo to procure rain, since the mission settled there, conducted us to see a large district of the town, upwards of a mile distant, where he

* We received similar presents at Meribohwey and Mashow, which reminded us of Isaiah xliii. 24, where Israel is complained of for unkindness, in bringing no sweet cane as an offering to the Lord. In this country, it is generally the first present they bring to strangers whom they are glad to see.

himself resided. On our way thither we met Mocketz, the son of Sinosee, who was the captain, or alderman, of the district to which we were going. He was a respectable-looking man, and returned with us. Liqueeling and Moelway also accompanied us. We found Sinosee's district nearly equal in size to the regent's. Sinosee's house was neatly finished; it was circular, like all the others, having not only the walls plastered both within and without, but likewise the inside of the roof. The wall was painted yellow, and ornamented with figures of shields, elephants, camelopards, etc., painted on the wall. It was also adorned with a neat cornice or border painted of a red colour. The rain-maker's wife made me a present of two rows of metal beads, for which I gave her in return five metal buttons.

We saw in their houses various vessels, formed of clay, painted of different colours, and glazed, for holding water, milk, food, and a kind of beer made from corn. They had also pots of clay, of all sizes, and very strong. They smelt both iron and copper. I saw one furnace for smelting iron; it was built of clay, about equal in hardness to stone.

On returning to the wagons, we found them surrounded by more people than we had yet seen. When dinner was put upon the table, we extended the tent door as wide as possible, for the multitude had come to see us dine. About ten rows of people, in the form of crescents, sat in front of the tent; behind them several rows stood, and behind them were people holding up their children to see over their heads. The different

things on the table, and our method of using them, afforded topics for animated discussion among the spectators.

Having heard of a large district of the town on the north side of the hill, we went to see it, and were surprised at its extent. The curiosity of the people to see us was great; they rushed forth from their houses as we passed. Turning round, at one time, to look at some children who were following us, they fled with such precipitation, that five or six of them were thrown down; but, though some of them had infants on their backs, they did not remain above a second on the ground; they rose instantly, and ran away without daring to look behind. The chief employment of the men we saw was dressing skins and making cloaks. We visited several other districts in that direction, but none of them was so extensive. We saw a blacksmith making a pick-axe. He had three in hand, which were nearly finished; an assistant was employed to blow the bellows; a hard flint stone served for his anvil, and he had a hammer with an iron head, and a wooden handle, resembling the blacksmiths' forge-hammer in England.

Munanets informed us, that some of the captains were recommending it to the regent, that we should join them in an expedition against a neighbouring nation, who had robbed them of cattle. This information we did not relish; it led to conjectures as to the cause of the regent never having visited our tent, and not having yet asked our reason for visiting them. We had, likewise, been informed, that five Wanketzens

had come from Makkabba, their murderous chief, on some business, the nature of which we could not learn, and that Liqueling had given them an audience. All this rather looked suspicious; nor did one native come near the wagons during the evening. However, about eight in the evening, the regent and Moeelway came and sat down with us round the fire. In order to discover his sentiments, I invited him to accompany us to Lattakoo, on a visit to Mateebe. He said he should like to go, but things were in such a state he could not leave the town. I then inquired if those people whom we met at Meribohwhey on their way to Lattakoo, and who returned with us to Kurreechane, were to go back with us. He said no, they were so frequently murdered on that road.

Having invited Liqueling and Moeelway into the tent, and taken some bread and cheese together, we stated our object in visiting Kurreechane: that we came in friendship, and wished to know them, and that they should know us; and if they were disposed to receive and protect men from our country, who could come to teach them the word of God, we should endeavour to obtain them; but, if such men came, they must not be desired to go upon commandoes; that the God of heaven and earth had determined his word should be made known to all nations, that all nations might honour his Son, and be at peace among themselves. Liqueling said they were a people who loved peace, and he was glad when he heard that the white men (missionaries), who had come to Mateebe, at Lattakoo, taught

that all men should live peaceably; it was what he desired. When he told Makkabba that he was glad of it, Makkabba said he was sorry, for it would prevent his gain. He and his people, he said, fought, but it was to regain cattle that had been stolen from them. On inquiring why the town was built upon a hill, and not in the valley near the water, he said, it was because of enemies, and that several other towns, for the same reason, were built on eminences; but they found it very inconvenient, being so far from wood and water. On talking of the public meeting, and telling him I could not stop long, he said he would call it soon.

From the whole of the conversation, which lasted about two hours, I concluded there was no reason for jealousy, and had little doubt but all would end well. He expressed regret that the times were so bad, otherwise he would have supplied us more liberally with provisions than merely giving an ox. The rain-maker also gave us a calf, and Moeelway continued to supply us with milk.

During the night there was an extraordinary bustle in the town, from whistles sounding, men bawling, and cows and oxen bellowing, which awoke me; but, supposing it to proceed merely from the arrival of the men to milk the cows, I soon fell asleep again. I found, afterwards, the cause to be more serious, being in consequence of some Boquain men having been seen skulking in the neighbourhood, viewing the situation of the cattle, previous, as was supposed, to an attack.

The regent sent me, in the morning, a large elephant's tooth as a present; and I requested him

to come and receive the presents I had selected for him. These were given in the presence of a great concourse of people, who sat on the ground that all might see. I presented him with a small looking-glass, in a gilt frame, one of my own red handkerchiefs, a red worsted night-cap, some beads, a clasp-knife, scissors, pictures, with many trinkets, all furnished by my good friends at Kingsland. Almost every thing that could hang was put upon him. He seemed pleased. A child lying asleep on a pedestal, composed of china-ware, was handed round for the inspection of the multitude, which excited both wonder and laughter. Having received all I meant to give upon that occasion, he walked to the middle of the square, loaded with the articles, to exhibit them to greater numbers. I could not collect from his features whether he was satisfied or not with the presents. He had sometimes smiled, particularly when an old man's beard was cut off to show the use of the scissors, which I did by permission. A king of a neighbouring nation was present on the occasion, a stout, tall, and good-looking man. He was king of Doughoo-boone, about twenty miles to the south-east of Kurreechane. He made a present of an ox to the regent. I witnessed about a hundred captains feasting on it at the gate of the public inclosure; the regent was seated in the centre, wearing the red night-cap, with a gold fringe round the bottom of it, both of which I had given him in the morning. A very large wooden dish was laid before him, full of boiled flesh, which he cut with a knife, holding the ends of the bones

with his left hand, while he cut off the meat. He seemed to act as chief carver, helping all around him. They devoured their food in as great haste as if they had been allowed only five minutes for dinner. Nothing was drunk, and little spoken, each being intent on consuming what was before him. The feast was soon over, and the regent commenced sewing a skin cloak. I presented him with a kaleidoscope, and a portrait of the Prince Regent of England, and one of the Prince of Saxe-Coburg, with which he seemed highly gratified, more so indeed than when receiving the presents in the morning; which might arise from their coming so unexpectedly, and after a good dinner. He remarked that I had made him quite light to-day.

He gave judgment at the *gate**, in the forenoon, on a case that came before him. Having taken his seat by the gate, the prosecutor sat at his left hand, and his secretary on his right. This person stated his case across to the secretary, the regent sitting between them, looking about as if not attending to what was spoken. When the man had finished his narrative, the secretary repeated it to the regent, who then gave his judgment. What the case was, I did not learn.

One of the Hottentots had both his shoes

* Among other circumstances of a similar nature, might not this practice be considered as a proof of the Eastern origin of this people? It was probably this practice of giving judgment at the gate, to which is referred the declaration of Scripture, "The gates of hell shall not prevail against it." Its councils, policy, or sophistry, shall not prevail against the church.

eaten by the hungry dogs during the night*; and both our horses had the leathern ropes, by which they were fastened to the wagons, eaten as high as to their mouths. While we continued at Kurreechane, the horses were almost constantly surrounded by the inhabitants, gazing at them; and when, at any time, the animals moved their tails to drive away the flies, the people retreated and fled, as if a lion had been near and wagging his tail as a sign of anger. I found the children as well as the aged had been all inoculated, between the eyebrows, for the small-pox. I observed a woman, outside the houses, standing in a pool of blood, and another standing by her side with a knife in her hand; a deep cut had been made from the lower part of the thigh to the middle of the leg. This is their method of bleeding to cure some complaint. Observing that I was shocked at the sight, and fled from it, they laughed heartily. A woman complained of a pain in her breast, and asked medicine to cure it. It would be hazardous, in our circumstances, to give such people medicine, for, should they happen to die, probably the life of the prescriber would be thereby endangered. The hollyhock is a native of the Marootzee country, for I found it growing wild among the rocks around Kurreechane; the colour was yellow.

After sunset, Moedelway, who had just returned from commanding an expedition in search of the Boquains, came into our tent. I produced the

* Though winter, and on a hill, the Hottentots slept comfortably in the open air.

presents that had been selected for him, with which he seemed much pleased. He seemed to prefer the looking-glass, red handkerchief, clasp-knife, and scissors. I made presents also to two or three others of the royal family, all of which were well received. It is difficult to find out real brothers; for, like the Jews, they seem to reckon first cousins brethren, as well as those descended from the same parents.

Pelangye, from Lattakoo, told me I gave buttons to every one but him, even to Bushmen. He said he should have nothing remarkable to put on at the Peetzo (general meeting of chiefs), to make him appear connected with white men.

Our worship was uncommonly well attended this evening, almost like a morning meeting. They behaved well during the address and prayer; but, the instant all was over, they laughed and talked like men who had only been diverted for a time, or as if extremely glad it was over. The Wanketzen messengers were present, and noticed every thing attentively, no doubt with the view of reporting it to their master.

CHAPTER XXI.

OCCURRENCES AT KURREECHANE (CONTINUED).

AFTER the morning meeting was over, Liqueling and several of his chiefs remained behind; and the following information was obtained, in reply to questions.

He had heard of a nation to the north-east, who

use elephants as beasts of burden; beads came from them, and they lived near the Great Water. The nation is called Mahalaseela.

He had heard, also, of a people called Mateebeylai, to the eastward, who also lived near the Great Water, and have long hair; and of another nation, to the north-east, who bring beads to the Boquains, called Molloquam. Pointing to many beads on his arms, he said he got them by means of a servant whom he sent to the Boquains with an elephant's tooth. Those who bring the beads say they are two years on the journey; no doubt having a selfish object in view in saying so, like the Gibeonites who deceived Joshua, by saying they lived at a great distance, when, in fact, they were near neighbours. The Molloquam use only bows and arrows in war. They rub the tusks of the elephant over with what they call medicine, which, they say, makes them lighter and more portable for their servants. They likewise say that these distant people purchase the tusks to eat, evidently with the intention of preventing the inhabitants of the more interior countries from carrying the ivory past them, in hope of finding a better market for the commodity.

I assured Liqueeling, if he could catch a young elephant, and rear it up, it would become as tame as an ox, and carry heavy burdens. On which he said, that, a short time ago, a young elephant came into the town, but they killed it.

He said he had been as far to the eastward as to a country called Matchaquam: that he reached it on the eighth day after leaving Kurrecchane. He slept in six different towns on the road, and

the seventh in the open air. Their houses, dress, and fields were similar to those of the Marootzees. He added, that a rain-maker had told him of a people to the east, who were very beautiful, and who live on the side of the Great Water, which ends in blue air. "You cannot see beyond it," said he. He informed me that the rivers we crossed, in approaching Kurreechane, continue to run to the eastward. It is probable that the rivers which run into De la Goa Bay have their origin in this part of Africa. A creature they call quaina abounds in a river near the town. I sketched the appearance of a crocodile on a slip of paper, and it was instantly recognised as the figure of the same amphibious animal. They knew of no nation who sold men. They heard of white men having been in the neighbourhood, namely, Dr. Cowan and his company, and that the Boquains said they had passed them. Further intelligence I could not obtain from them, but they are friendly with the Wanketzens. It is remarkable how little information can be obtained from the natives of South Africa, even of countries which they have visited. They take notice of nothing but beads and cattle. The Marootze is the seventh nation beyond the colony I had visited, yet I had never once been asked by any native a single question respecting the people or country whence I came; beads, cattle, and tobacco engross all their attention.

So great is the stillness in the town during the night, that if there be no wind, and a person happens to cough loud, all the dogs around bark.

On the 8th, a considerable number, though a

cold morning, attended worship; they listened patiently, for a quarter of an hour, to an address on the connexion between the knowledge of the true God and everlasting happiness; after which time Moeelway, who sat on my right hand, rose and walked off, not from any disgust or displeasure, but merely because he did not feel interested or amused any longer; his example was followed by several others. I had always made a point of never going beyond half an hour in my addresses, knowing the frivolity of their minds.

The greatest crowd of people I had seen assembled to-day, to see us dine. Observing the regent and Moeelway sitting among the crowd, we invited them to dine with us. They immediately complied; on which one of their servants took a station at the tent door, with a long switch, driving away every intruder. Nothing seemed to surprise them more than to see a considerable part of what was put down upon the table taken away after we had dined; it probably was the first time in their lives that they had seen a morsel left, that was put down to be eaten. It required a sharp look-out by the Hottentots, and a severe use of the lash, to prevent the dogs from running off with the meat cooking at the fires.

Liqueling came to tea, when I endeavoured to explain to him some of the surrounding works of God. Among other inquiries, I asked him if he knew where the sun went in the night time. He laughed, and, with an air of great indifference, said that he did not know. I told him it was then shining upon other nations, and tried to explain it to him; on which he said, "Shine to other nations!"

he was sure he was in the midst of all nations, for he had white men to the east of him, meaning the Portuguese, and white men to the south.

He then made a long speech about beads, and said, his people were waiting to see when we should produce them for exchange. Though I did not understand what he said, I perceived something unpleasant in the expression of his countenance. I told him our object in coming to Kurreechane was not to dispose of beads, but that the word of God might come to him and to his people, etc. Munaneets then made an explanatory speech, in his mild, conciliatory way, which the regent replied to without a smile.

Maketzey, who came with us from Mashow, then spoke. He said, that when he was on a visit to his brother Malahla, and Old Lattakoo, one of these white men was there, who took a fancy to the knife he had; but he had no beads with him, but offered to send them when he should return to his house in New Lattakoo. On this promise he trusted him, and a good quantity of beads came to Mashow a short time after his arrival there. "So," said he, "you may trust the word of these men." Liqueling smiled, and appeared more satisfied. Pelangye then said what he could in our favour, as did also a young Mashow captain. Liqueling then acknowledged he was satisfied that the object of our journey was not to sell beads, but to bring them *that* which he now believed, from what he had heard, was the only thing to give peace to the nations. He said he was acknowledged as superior by all the tribes immediately round; but there were

others beyond them, who were very mischievous, such as the Boquains. Should teachers settle with him, they could visit such nations, and tell them the things he had heard from us, and that would make them peaceable, and he and his people would be happy, for they did not like war.

While this important speech was interpreting to me, I could not but observe with satisfaction how the peaceful doctrines of Scripture commend themselves to the minds of untutored heathens; and I told him how much I was gratified by hearing his desire to receive teachers. All present remained till our evening meeting for worship, when the address was in reference to "God being the God of peace, and his Son Jesus Christ the Prince of peace." I could not be but gratified to see a tent full of African kings and chiefs, voluntarily bowing their knees before the God of Israel.

I had observed the Hottentots walking about for two or three days with downcast countenances, and that they had ceased singing hymns in the evening. I found out that they thought we never should be permitted to leave Kurreechane. They had a private meeting, at which they resolved they would go with me no farther up the country, and their chief speaker said they were *all-too-far* already; which is a very strong expression from the mouth of a Hottentot.

Munanects had received a present of an ox, from the regent, for himself and servants, five or six in number. Though this was only the third day since the ox had been given, he complained that he had nothing to eat. I suspected he must have sold part of it.

The regent at length summoned a peetso, or meeting of their parliament, for the following day.

A rain-maker is not esteemed in his own country, he must be brought from a distance; for example, Mateebe sends to Kurreechane for his rain-maker, and Liqueeling to a distant nation for his. The regent informed me that they obtained matter for inoculation from the Mahalatsela, a nation to the north-east, who wear clothes, ride upon elephants, and are gods. They give them the matter, but they will not tell how or from whence they obtain it. He thought they must live near people like ourselves. No doubt these people must be the Portuguese.

CHAPTER XXII.

MEETING OF PEETSO, OR THE MAROOTZEE PARLIAMENT.

IN the morning, I met a party of armed men marching to the outer districts, to summon the captains to the peetso. About eleven A.M., companies of twenty or thirty men began to arrive at the public enclosure where our wagons stood, marching two and two, as regularly as any trained regiment, and armed; each party, after performing some warlike evolutions, retired and paraded over the town. At length, the regent entered at the head of a large party, who, after going through their evolutions, seated themselves in rows, the regent presiding. When all had assembled, there appeared to be upwards of three hundred persons.

The meeting commenced by all joining in singing a song; after which a chief captain arose, and commanded silence. He then gave three howls, and, resting upon his spear, asked if they would hear him. This was followed by a hum, expressive of their assent. He then asked if they would give attention to what he said. The sign was repeated. He began by expressing his suspicions that it was the Boquain nation who had lately stolen some of their cattle, and insisted that a commando should be sent against them; on saying this, he pointed his assagai to the north, the direction in which the Boquains lived, as if in the act of throwing it towards them. The meeting testified its approbation, according to the custom of the people, by whistling. He spoke favourably of the visit from the strangers.

Moeelway was then called upon to dance before them, that they might have an opportunity of cheering him. He is a fine-looking young man, about six feet high. He wore the red night-cap I had given him. The regent wore, as a breast-plate, a very large lackered bed-nail cover, which I had sent him in the morning. He wore, sometimes before and sometimes behind, one of the handsomest leopard skins I had seen, and was loaded with beads. As Moeelway was returning to his seat, he was excessively applauded by all, beating their shields and shaking their assagais, accompanied with as much noise as they could make with their tongues.

Pelangye, who travelled with us from Old Lattakoo, rose next, giving three howls, which being a little different from those of Kurreechane,

approaching nearer to yells or shrieks, highly diverted the female speetators, who burst into immoderate fits of laughter. Three or four of Pelangye's men then rushed forth, and danced for a few minutes in front of the assembly. Pelangye then addressed the meeting, first by taking credit to himself for bringing white men to them: he said we were men of peace, and hated theft. On his saying this, the people turned round and looked at us, as if they had not seen us before; undoubtedly they had never before heard of people of that description—to hate theft! It was a heathen who bore this honourable testimony in our favour, and in favour of the truth; and they were heathens who indicated, by their conduct, their approbation: thus demonstrating that they had the outlines of God's law written on their hearts, and possessed excusing and accusing consciences.

As soon as Pelangye had done, the leader of the singing began a song, in which the whole assembly joined. Their singing between the speeches may be designed to give time for another speaker to come forward. While they were singing, Munaneets, our guide, rose with his usual gravity, wearing one of our pocket handkerchiefs on his head. He began by giving three barks like a young dog, when four of his men burst forth from the ranks, and danced lustily; some of them being old, they were rather stiff in their movements, which afforded great amusement. After these had danced a few minutes, and exhibited their mode of attacking an enemy, old Munaneets and Pelangye, a man about six feet two or three inches high,

stepped out and danced a little, on which Munaneets proceeded to his speech.

He said, the rain-maker had been at Lattakoo, and had been kindly treated while there, but he was sorry that Salakootoo, his relation, who was sent to protect him part of the way, had treated him ill; on which account the people of Lattakoo had considered the want of rain they had experienced as coming upon them; but when he came up the country, and found the drought had been general, he saw it was the hand of God, and exhorted them to seek rain from the Son of God, who could give it. With the approbation of Mateebe he had brought these white men unto them, whom he now left to their care, and whom he hoped they would not allow to starve. These came as friends, and were anxious to establish a friendship with the Marootzees. He assured them that the missionaries had behaved well at Lattakoo, had acted to them as fathers, and loved peace. They had not brought beads, because they were not traders; they came to tell them of the true God; and, now that the path from Kurreechane to Lattakoo was opened, he hoped that communications between the two places would be so frequent, that the path would never again become invisible.

In the time of the intervening singing, Sinosee, two of whose daughters were married to the regent, rose and gave three shrieks, on which many of his people ran from the ranks, and danced, etc., for some time; after which he made a most warlike speech, urging them to go quickly against the nation that had stolen their cattle. Another

chief said they had no king (alluding to the government by a regent) to protect the cattle. He did not like to see young kings with thick legs and corpulent bodies*; they ought to be kept thin by watching and defending the cattle. A chief from another town, who was very black, and wore a large hairy cap, made a long speech, warmly exhorting them to take vengeance on the Boquains. A blind chief, when exhorting to war, was cheered; on which he remarked, that what they had given was a weak cheer, they must clear their throats, and cheer such things with more force and heart. He laughed while he said this, as did also the whole peetso. Another chief said, they could come to the peetso all well powdered, and they could talk much about commandoes; but it was all show, they did nothing. In his young days the captains were men of far more courage and resolution than they were now.

The regent Liqueling then rose, which caused considerable stir. He remarked, that much had been said about expeditions against those who had stolen their cattle. Though he was not a tall man, yet he considered himself a match for any who had stolen the cattle, and was not afraid of them, but he had his reasons for not attacking them at present. "You come before me," said he, "powdered and dressed, and boast about commandoes, but I believe you are unwilling to go on them; you talk bravely before the women, but I know you too well to take you against those nations." He added, that he had had various

* The regent had both these disqualifications.

conversations with the strangers, and there was no occasion to fear, and to run from them. They loved peace, he said, and came to make known to them the true God, and his Son who had come into the world. He then explained the reason why we had no beads, which had caused so much dissatisfaction.

His brother concluded the meeting by a long speech, at one part of which both the regent and Moeelway, followed by many, ran forward and danced for some time. On returning to their seats, he proceeded in his speech, and the instant he concluded, the whole meeting rose as one man, with tumultuous noise, and departed with such speed, that in one minute the square was cleared. The meeting lasted about four hours.

CHAPTER XXIII.

OCCURRENCES AT KURREECHANE, (CONTINUED.)

AFTER the peetso was over, a respectable-looking black man, a messenger from Makkabba, was introduced to us; on which Munaneets came forward, and told him, that as Makkabba had not sent the beads as a sign of peace to Mateebe, he would not consent to these friends visiting him. The Wanketzen answered, that Makkabba had twice sent a party with the beads, but they had both times returned for fear of the Bushmen. "Well," said Munaneets, "if Makkabba send the beads, and missionaries are going up the country, I shall go along with them, and introduce them to

Makkabba." The Wanketzen seemed pleased to hear this. I made him a present of two gilt buttons. He had performed the journey from Melita in one day. He remained in our tent, with many others, to see us dine, and looked very serious; perhaps having seen poor Cowan and Donovan dining after the same fashion.

In consequence of what was said at the peetso, all our Hottentots were in good spirits, and were singing hymns round the fire the whole evening. The people expressed regret at our intending soon to leave them, saying they should feel so dull when we were gone. The regent said he was preparing something for us, and that we should have another ox on the morrow, for he could not think of our undertaking a journey without food. After the peetso, women and children ventured freely into the tent, which they would not do before.

We went again to Sinosee's district, on a visit to his son. On walking round his house I was amused at finding two of our Hottentots busy in pulling off some copper rings from the arm of the captain, which they had bargained for.

The regent's brother said, in our tent, they were so happy at our visit, that, were we not so heavy, they would throw us up into the air, and not let us touch the ground again. We informed Liqueing of our intention to depart on the morrow. He said he permitted us to depart from Kurreechane, while we had flesh to last us till we should come to a place where there is plenty of game. The Wanketzen, from Makkabba, called in the morning for the present I had promised to send his master. I sent him a red handkerchief, looking-

glass, scissors, knife, etc., and hoped the present would make a favourable impression.

Liqueling presented to Munaneets a large elephant's tusk, and a bag of copper beads, which might contain about two pints; he likewise sent a similar bag of beads to Mateebe. Thus the connexion between the Marootzees and the Matchappees will probably become closer than ever. Munaneets was in high spirits, in consequence of this.

Moeelway said, in the tent, that, had he plenty of beads, he should cover his whole body with them, and wrap them round his throat till they touched his chin. Though a fine-looking young man, he often in the tent assumed the simplicity of a child, but in his public conduct I observed nothing of the kind.

The congregation in the evening was more numerous than usual. I addressed them on the redemption of the soul being precious.

Liqueling expressed a strong desire to have one of our pewter plates, a spoon, and a fork. He urged his request, by saying, that people from other nations would not believe he had been visited by white men; but, if they saw him eating out of such a dish, they would then believe him. He said, "If you come again, bring food with you; for you see how hungry we are." He meant, bring beads, on which their whole souls and all their affections are placed.

A man, said to be Makkabba's principal messenger, who, though jet black, had a most respectable appearance, arrived early in the morning, with an invitation to visit his master. We

consulted Munaneets and Liqueeling at the gate. The former said we might go, but he would by no means accompany us. The latter said, if we went we ought to prepare for going upon a commando with him, as that was his design in inviting us. We concluded that his object, in sending for us, must either have been to obtain beads, or to take us with him on a predatory expedition. Of the first we had none, to the latter we were indisposed; wherefore we informed the messenger, that we left Lattakoo with the intention of visiting the Marootzees, and could not alter our plan at present. We gave him some presents for himself, after which he went away, but evidently dissatisfied*.

A great concourse of people surrounded the wagons from break of day: at nine in the morning, everything being ready, we departed, followed by many. The regent and Moeelway walked with us to the foot of the hill on which the town stood, when they took leave, and returned home.

It was impossible to number the houses in Kurreechane, but probably the population may amount to sixteen thousand. There are said to be several towns of similar population within twenty miles of it.

* I observed five cuts across his left side, a proof he had killed five men. How many were on his right side could not be seen, being hid by his cloak. These scars are marks of distinction, reflecting honour upon them among their countrymen, though they shock the feelings of Europeans.

CHAPTER XXIV.

RETURN FROM KURREECHANE TO MASHOW.

THE day of our departure from Kurreecchane was delightful, though it was winter. We crossed the mountains about six miles to the westward of the former crossing, which we found much better for the wagons.

About sunset, a large male rhinoceros was observed by one of the Hottentots, approaching the water to drink. After drinking, he came towards the very bush in which the Hottentot was concealed; this allowed him to take a good aim, and he shot the animal through the heart, when it immediately ran under a tree, and, after standing a little time, fell down and expired. The carcass was left to be cut up in the morning. The intelligence of its death gave great satisfaction to all the people who followed us. I walked with them to the carcass in the morning. Much blood was lying about, and a quacha that had been wounded was found dead near it. The rhinoceros measured ten feet and a half in length, the circumference of its body was twelve feet; the eyes were placed about fourteen inches before the ears.

We went forward at eleven A.M., and were impeded a little by a heavy fall of rain, attended with thunder. At four, we entered upon our former track, and halted near what we named Philip Fountain. The rain now fell in torrents, and the thunder resounded from one end of the heavens to the other; a few old low huts afforded

some shelter. A rhinoceros was wounded not far from the wagons, but got off. Our Matchappees and Mashows, though they had plenty of flesh, were very dull and downcast, not a whisper was to be heard among them. No kind of weather is more depressing to these people than rain. The sight of them excited pity; they reminded me of the appearance of poultry in England when exposed to rain.

As Pelangye had rather lost his political character in the estimation of Munaneets, for favouring our visiting Makkabba, he was now trying to regain it, by telling us what a great rogue he was. I believe his only reason for wishing us to go to Makkabba was, the expectation that we should get a present of an ox, and that he should have a share of it. Though the journey should have cost *us* our lives, nevertheless I believe he would have enjoyed the flesh, and not have regretted bringing us there, especially if the Hottentots had survived to shoot game on the way home.

The rain having subsided, on the 14th we were able to proceed. A flock of several hundred quachas*, travelling towards the south, passed on our left, with their leader about a hundred yards a-head of them, whom they implicitly followed. Those who hunt the quacha generally endeavour first to kill their leader, which puts all the rest into such confusion that they know not what course to pursue. They migrate, every winter, from the highlands in the north to the neighbourhood of the Malalareen, where the land

* Or wild asses, with striped skins like the zebra.

is lower, and the winter milder. We met a party of poor people from Mashow, men and women, with four pack-oxen. They were travelling to the nations in the north, to seek employment in threshing out their corn. They travelled in the tract of our wagons when going up the country, which was easily distinguished, and which would soon become a beaten path, and save much inconvenience to succeeding travellers. We saw two rhinoceroses, which retired at our approach. There is a brown bird, about the size of a thrush, called the rhinoceros' bird, from its perching upon those animals, and picking off the bush-lice which fix on them, and from which they have no means of extricating themselves. This little creature performs the same kind office to the elephant.

At three P.M., we reached the banks of the Moloppo, where we resolved to rest during the sabbath. All were soon employed in felling young trees, with which to form temporary huts, which made the place soon assume the appearance of a village. Next morning, I went in a lion's path among the tall rushes which grew on the border of the river, for perhaps fifty yards deep, in order to obtain a draught of the pure stream. Two or three minutes after I had cleared the rushes, (which were about nine feet high,) and got sight of the wagons again, a huge lion entered the same narrow path, in order, like myself, to drink the water. What the consequence might have been had he arrived five minutes sooner it is not easy to tell.

On the Monday, Pelangye, Mnnaneets, and

Maketzee came, for the *first* time, into the tent, to ask a few questions, in order to obtain information from me. They asked what my name was, as they had forgotten it, being accustomed always to call me Moonaree, a corruption of the Dutch word Mynheer, or Sir. None of them could repeat my name in any other way than *Camelo*; having no word in their language ending in *l*, they could not pronounce it without the addition of another letter, either *o* or *u*. We mentioned Mr Philips' name to them, which they pronounced *Silp*, having no sound of the *f* in their language. They inquired if the king of England kept cattle; if there was much game in England, and plenty of rhinoceroses, elephants, camelopards, quachas, gnus, etc. They were greatly surprised to hear there were none of these, and that the only animals hunted were hares and foxes. It must have appeared inconceivable to them, how the inhabitants could subsist in such a land, for huge animals, in their estimation, form the glory of a country.

Munancets then asked, if beads came out of the Great water.—If many kept slaves.—If the king of England's town was as large as Kurreechane.—If the person who ruled at the fair, where Malalla went from Lattakoo to purchase clothes and beads, meaning the landdrost or deputy landdrost, was the king of England.—If the people of England wore skin cloaks.

Leaving Moloppo, we killed another rhinoceros near the Musarce river, two legs of which we saved to present to the king of Mashow and his principal chiefs. Maketzee, our Mashow com-

panion, afterwards complained of this, for, in consequence of it, he said, he had hardly got any flesh; but in the morning, a little after sunrise, some of his servants passed so loaded with its flesh, that they were bending under the weight. Maketzee did not expect we should have seen this. They had staid behind, and meant to have passed us with it to his wife before daylight. He was evidently ashamed at the discovery.

Some of the Matchappees, on taking up the skins on which they had been sleeping, found a snake, which they instantly killed. Passing among the trees which we had seen completely stripped of their leaves by a hail storm, when we were going up the country, we found they were again sprouting, though it was winter, and the young grass was also shooting up. On viewing this scene, Cornelius, my Hottentot driver, told me that once, on the confines of Caffreland, he had seen a shower of hail-stones, many of which were larger than a pigeon's egg, which not only injured the trees, but killed many of the ostriches, which were found dead after the shower had passed over. Passed a Bootchuana Bushman kraal, where we counted seventy huts; in them were only nine women and a few children at home, who all had the appearance of being in a state of starvation. One of our people asked if he might bring them a little rhinoceros' flesh. On cutting off two or three pounds to each of the three women who ventured nearest to us, I never witnessed so sudden a change from the lowest depth of depression and agitation to the most extravagant joy. A criminal receiving a pardon

under the gallows could not have expressed his delight in a more animated manner. The sound they made immediately brought the others from their concealment, who rushed towards us and begged some also. We gave to each a piece of flesh, and a little tobacco. They danced for a few minutes, and then proceeded to light their fires, in order to cook the flesh they had so unexpectedly received. Their husbands had been absent on a hunt for three weeks; of course, their situation must have been most distressing.

Halting at a pool, and while at breakfast, a Mashow man, who had travelled with us to Kurreechane, but who had remained behind us, passed in a violent hurry with some pack-oxen. From his account, it appeared that the Boquain nation were on their way to attack Kurreechane at the time we left it.

On the plain to the eastward of the town, they were arrested in their march by the same rain we had experienced the day after our departure from the city. During this halt, they were discovered by Kassana, king of Doughooboone, whom we saw at Kurreechane, on his way back to it, and who is united in league of friendship with the Marootzees. On making the discovery, he immediately hastened to the Marootzee cattle-posts, and spread the alarm, and then proceeded to Kurreechane, where he gave information of the approaching enemy; on which all was alarm, bustle, and confusion. In the mean time, the Mashow very prudently loaded his pack-oxen and fled. Such was his speed, that he had travelled at the rate of fifty miles a day, and so great was

the dread which he felt of the Boquain nation, that he would not even halt, and proceed to Mashow with us; but, after telling his story, went forward as fast as he could. These Boquains, in consequence of having possessed much cattle, have been so often attacked by the covetous nations around, that they must have become a war-like people, and may, in their turn, be a scourge unto others. All the natives of the interior are so dependent on their cattle for subsistence, that to deprive them of either the whole, or a part, must make them almost desperate, and render them formidable enemies.

CHAPTER XXV.

SECOND RESIDENCE AT MASHOW—UNICORN SHOT, ETC.

WE entered Mashow at five P.M. The Hottentot Jagar arrived before us, with the pleasing intelligence that he had shot two rhinoceroses and wounded two. The king and his friends received us in a friendly manner. Their first inquiry was whether the Marootzees had given us oxen for our support while at Kurreechane. The king said it was well we did not visit Makkabba. The people cut up the two rhinoceroses and brought them to the town. The head of one of them was different from all the others that had been killed, having an almost straight horn, projecting three feet from the forehead, about ten inches from the tip of the nose. The projection of this great horn somewhat resembles that of the fanciful unicorn

under the gallows could not have expressed his delight in a more animated manner. The sound they made immediately brought the others from their concealment, who rushed towards us and begged some also. We gave to each a piece of flesh, and a little tobacco. They danced for a few minutes, and then proceeded to light their fires, in order to cook the flesh they had so unexpectedly received. Their husbands had been absent on a hunt for three weeks; of course, their situation must have been most distressing.

Halting at a pool, and while at breakfast, a Mashow man, who had travelled with us to Kurreechane, but who had remained behind us, passed in a violent hurry with some pack-oxen. From his account, it appeared that the Boquain nation were on their way to attack Kurreechane at the time we left it.

On the plain to the eastward of the town, they were arrested in their march by the same rain we had experienced the day after our departure from the city. During this halt, they were discovered by Kassana, king of Doughooboone, whom we saw at Kurreechane, on his way back to it, and who is united in league of friendship with the Marootzees. On making the discovery, he immediately hastened to the Marootzee cattle-posts, and spread the alarm, and then proceeded to Kurreechane, where he gave information of the approaching enemy; on which all was alarm, bustle, and confusion. In the mean time, the Mashow very prudently loaded his pack-oxen and fled. Such was his speed, that he had travelled at the rate of fifty miles a day, and so great was

the dread which he felt of the Boquain nation, that he would not even halt, and proceed to Mashow with us; but, after telling his story, went forward as fast as he could. These Boquains, in consequence of having possessed much cattle, have been so often attacked by the covetous nations around, that they must have become a war-like people, and may, in their turn, be a scourge unto others. All the natives of the interior are so dependent on their cattle for subsistence, that to deprive them of either the whole, or a part, must make them almost desperate, and render them formidable enemies.

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in the British arms. It has a small thick horny substance, eight inches long, immediately behind it, which can hardly be observed on the animal at the distance of a hundred yards. The head resembled in size a nine-gallon cask, and measured three feet from the commencement of the mouth to the ear, and the whole length of the animal was more than eleven feet. From one horn the natives are accustomed to make four handles for their battle-axes*.

One of our Hottentots shot a red-bok. The two Wanketzen ambassadors seized and skinned it, giving the Hottentot the skin, but keeping the carcass to themselves, because they were the first who reached it after it fell. On his resisting the robbery, they threatened to stab him with their assagais. Munaneets advised us to threaten to kill them if they did not deliver up the flesh, to which we did not consent. Perhaps they had tasted little for several days. Kossie told us that the very man whom Makkabba had sent to invite us to come to him, brought an invitation to himself to engage in a commando, and he believed it was for the same reason he invited both, namely, to accompany him on his intended expedition.

The Wanketzens, Marootzees, Mashows, Yat-tabas, and Boquains, though they speak a dialect of the Bootchuana language, are not called Bootchuanas, but Barroolongs.

* The late Sir Everard Home wrote an essay upon this animal, which he read to the Royal Society, in which he considered it to be the unicorn of the ancients, and the same as that which is described in the thirty-ninth chapter of the book of Job.

CHAPTER XXVI.

SECOND RESIDENCE AT MERIBOHWHEY.

AT sunrise, we began to prepare for our final departure. A man, to express his joy at our visit, said, his heart was as white as milk on account of it. We left Mashow at half-past nine A.M.; many accompanied us for two miles; the king and three of his servants walked with us about five miles, to one of his cattle-places, to give us a bag full of thick milk. Munaneets was overheard inquiring of the king what he thought of these white people, now they had left him without asking presents or seeking gain by trading. The king replied that he thought very favourably of them, and should be glad when some of them came to live at Mashow.

At four P.M., we arrived at the Tammaha town of Meribohwey, when almost the whole population came out to receive us. We found the same warlike messengers from the Wanketzans in this town, pressing the same object, but without success.

In the morning, many young people were standing opposite to the tent door, to see us at breakfast. The chief, Mahalalewey, was observed to say something to them, on which they immediately dispersed. On inquiring why he had ordered them away, he informed us he had said, that if they behaved as bad as they had done the preceding evening, the word of God would pass from Meribohwey, for the people would be afraid to come and tell them.

Many attended our worship in the evening, when they were told the great things the Son of

Notwithstanding this reproof, his conversation about flesh became general and loud, being a topic to which every heart was most alive. Munaneets whispered that the Mashows had taken all his flesh; he evidently said so to prevent our promising any to the Tammaha. The fact was, that he had given part of it to his relatives there, and bartered away the rest, though it was given him for the support of himself and his servants during the remainder of the journey.

When the people assembled for worship in the evening, I endeavoured to explain to them how the gospel might prove to be the greatest blessing that could come to a country, and would tend to increase the happiness of mankind more than anything else. The interpreter stood on the outside of the tent, that all might hear. It was the largest assembly of heathens to hear the gospel I had before seen; nor did I ever witness greater stillness during the time of meeting. The women afterwards endeavoured, by clapping their hands, to collect the men to a dance; but they clapped for an hour without effecting their purpose; there was no dance.

The Tammaha nation was formerly a poor scattered people, like the present Bootchuana Bushmen; but, by some means, they were brought to form a union with each other, and joined their neighbours in commandoes for capturing cattle from more distant tribes. They acted with such courage and fierceness on these expeditions, that their assistance was often sought; and, by their success, they have acquired more cattle than many of the surrounding nations.

CHAPTER XXVII.

JOURNEY FROM MERIBOHWHEY TO MOBATEE.

WE left Meribohwehy at eleven A.M., pursuing a course more easterly than that by which we had come up the country. We halted at a pool of water, and were shortly afterwards joined by two of our men, who, with some Tammahas, had left us at sunrise, in order if possible to shoot a rhinoceros for the Tammaha king, captains, etc., at their anxious desire. These men related that, immediately on their arriving at the field where the rhinoceroses were expected to be found, they discovered five, two of which they shot, and wounded a third. These they left with the Tammahas, to cut up and to convey the flesh complete to their masters. Instead of crossing the country to meet us at the pool of water, as had been agreed upon, they returned to Meribohwehy, in hopes of arriving before our departure. On their way thither they met Mahalalewehy, the chief captain, who eagerly inquired if they had shot anything. When informed that two rhinoceroses were lying dead on the field, he asked if they were going to get the wagons to carry them off; they told him they were desired to shoot them for the Tammahas, and that we did not wish for any part of them; upon hearing this he leaped and danced for joy, saying, "These are great captains!" and then hastened forward to the place where the animals had been killed. Such an act of munificence as the entire gift of two rhinoceroses was probably unknown in that country.

Our Matchappees no sooner heard of the success of the shooters than they regretted exceedingly they had not accompanied them, and brought off some of the meat; having, through their own imprudence, hardly anything to eat. They discovered their vexation by reproaching the Tammahas as a dastardly people, alleging, that though abounding in corn they did not give us a handful while there. However, I was glad at the success of our huntsmen, as it would leave a very favourable impression on the minds of the Tammaha people in our behalf, which may be useful to travellers afterwards.

During the night of the 24th, there were several showers of rain. The Matchappees, being in want of food, were much depressed; for which we were not sorry, hoping it would teach them greater economy of food when they might have it. In the morning, some gnus, supposing our oxen to be gnus, came very near them; but the moment they discovered their mistake, they fled with great speed, and our oxen followed them as fast as they could run, and both were soon out of sight. It was two hours before we recovered them. At noon, torrents of rain fell, and continued to fall for six hours, when all around became a sea of water. The only dry spot was a few feet circumference in the tent. Not a whisper was heard from Hottentots, Matchappees, or Mashows, all were sheltering themselves under trees, or in some ruinous Tammaha huts. In the evening, Munaneets came, almost creeping, to the tent, greatly dejected, and sat down without uttering a single word. At length he ex-

pressed a wish that he might again reach home, for he was sure his wife and married daughter were weeping for him. The Hottentots submitted to their situation without repining. Pelangye, who had also sold his rhinoceros' flesh, told us, during the day, that he expected to have returned home fat and strong from the journey, but he saw now that he should return lean, and his legs quite fallen away, and that he should not look like a captain at all. He did not express this in joke, but in perfect seriousness, for the Matchappees have no jokes during rain, nor when living on a scanty allowance.

We left our miry station at three P.M. without regret. The whole country before us was as level as a bowling-green. In the evening we halted among trees. Very opportunely, two of our men brought a spring-bok they had shot, as our stock of meat was nearly exhausted. At nine next morning we proceeded; at two, we came to a small Bushman kraal, consisting only of four huts, and standing solitary in the middle of a wilderness. The children, with some women, fled at our approach. They had lately killed a quacha, a leg of which our Matchappees obtained by urgent begging. No creatures can be more completely separated from the rest of mankind than these poor creatures. We passed a considerable salt lake to the right. The Matchappees found a dead quacha, killed by the lions, a great part of which they carried off, though it had been previously discovered by a Bushman. Dead animals are easily found by the hovering of ravenous birds, at a great height in the air,

immediately above them. Two of our people joined us, who had strayed three days before, when searching for a Coranna kraal. Owing to a foggy atmosphere, they wandered, and knew not where they were. At one time seven lions suddenly came upon them, but making all the noise in their power the lions retreated. At length, on the third day, a little before sunset, to their great joy, they discovered the wagons and their fellow travellers, whom they eagerly joined, resolving never again to lose sight of them.

At four o'clock in the morning, some lions attacked a poor quacha very near the wagons. It roared so hideously, that it roused all our people. At daylight the lions retired, leaving only the head and bones of the animal; from these the Matchappees were sucking the marrow in the morning. At four, we arrived at Mobatee, a Coranna town.

CHAPTER XXVIII.

RESIDENCE AT MOBATEE.

THE first information concerning our journey, which Munaneets and his companions communicated to the Coranna chief and his captains, who had assembled to hear the news, was an account of the number of oxen which the kings and captains up the country had given us for our support during our visit to them. Their object in relating this so soon was, of course, to induce them speedily to do the same. We found

that these Corannas, with Cupido, the Society's native teacher, whose head-quarters Mobatee was, had been anxious about us, in consequence of our long detention in the interior beyond the time we expected, and had sent a messenger as far as Lattakoo, to inform the friends there that they had heard nothing of us. They supplied us liberally with sweet and thickened milk, and all seemed glad at our safe return.

The town of Mobatee is so named from the river that flows past it, in a beautiful narrow valley, formed by two ranges of low hills, decked with trees. Cupido arrived about sunset, having been visiting and instructing another division of the Malapeetzee Corannas, about twenty miles to the south of Mobatee. We spent the sabbath at Mobatee.

Agreeably to the promise we made to the king of the Tammahas, we held a meeting on the Monday, with the chief men here, on the subject of the murder of his brother, and the capturing of seven oxen; they gave the following statement of that affair:—That two Tammaha captains, with their servants, came to trade with them at Malapeetzee. Their captain lodged with one of the Tammaha captains, and the other with a person present. Each of them was presented with an ox, for the support of themselves and servants while they remained. Presents of some sheep and beads were also made to them. The morning they left Malapeetzee, they went into one of the cattle-kraals and stole an ox, with which they went off. On the ox being missed, they were pursued, and overtaken. In the scuffle

that ensued, the king's brother was killed, and the Tammaha oxen taken, as well as the one they had stolen. When the captured oxen were brought to Malapeetzee, the captain gave two of them to the man whose ox had been stolen; and, not knowing what to do with the others, he kept one himself, instead of that he had given to the Tammahas as a present, and gave the rest to some of the people.

After giving this account of the affair, they said, if the Tammahas would send some of their people to settle the business, they were willing to return what was reasonable. The captain made me a present of a white ox, which was a cheering sight to the Matchappees.

CHAPTER XXIX.

JOURNEY FROM MOBATEE TO LATTAKOO.

WE left Mobatee at ten A.M., and crossed the river, which was grown over with reeds about ten feet high, presenting a very novel appearance; even the tops of the wagons could not be seen after they entered the river. In some places the water was about two feet deep, but the flow of the river was not perceptible. At four, we crossed the track of my first journey in Africa, opposite to Wilberforce Pass, leading to Malapeetzee, but no trace of my wagon wheels could now be discovered. We halted on the banks of the Maboon river. In the evening, I was glad to hear from Cupido, whom I had sent in search of Makoon,

the chief of the Bushmen on the Malalareen river, whom I had seen on my former journey, that he was still alive, though we had heard he had been murdered, and that he would visit us next morning. So glad were Makoon and his people to see Cupido and his companion, that they all ran and clung to them, and even the children took hold of their hands and clothes. They were anxiously waiting the periodical return of the game from the interior, and were much pleased to hear that we had seen quachias on their way to them, and not far from the Malalareen, where they might be expected in a few days. They never travel farther south than the Yellow river, into which the Malalareen runs. Makoon arrived next morning at daybreak. After looking at me for some time, he recollected my visiting his kraal a few years before. I explained to him why a missionary had not yet come to his part of the country.

Munanects, and Morokey, the rain-maker from Mashow, came together into the tent. While Morokey was explaining to us how he made rain I observed Munaneets secretly laughing and holding his hands over his mouth, for he knew well what were our sentiments on that subject; however the rain-maker went on with his story with great seriousness. I asked him if he really were persuaded in his own mind that he had any influence on the clouds bringing rain. He could not say he had, but he used means. From what he said, it would appear that his employment is more the fault of the people than the rain-maker, for they seem desirous of being deceived in that

matter; and what they give to such men they consider to be meritorious.

Having made some small presents to Makoon and his brother, Munaneets followed them to see what they were, but Makoon, having no confidence in Matchappees, refused to gratify his curiosity; only one article Munaneets caught a sight of, on which he immediately applied to me for something like it.

CHAPTER XXX.

JOURNEY FROM MOBATEE, TO ARRIVAL IN LATTAKOO.

AT sunrise, we began to prepare for our departure. Pelangye, who could flatter like a courtier, was overheard telling Makoon that he was the only honest Bushman he knew; that the others were rogues; that all the cattle belonging to the Matchappees, Griquas, and Corannas, might be said to be his, because he protected them from the thieving Bushmen; that this was a situation of great honour; all trusted to him for the safety of their cattle, and he was sure Makoon would do all in his power to prevent Bushmen commandoes from taking the cattle. Only the preceding day, Pelangye had expressed his wonder that we should go out of our way to see that *rogue* Makoon.

We travelled down Malapeetsee valley to the south for an hour, then turned to the westward through a narrow pass, with the intention of crossing the Matchappee Bushman country, laying between the Malalareen river and Lattakoo.

I thought it remarkable to find Makoon, who had lived all his days within a few miles of the east side of this track of the country, and Munaneets, Pelangye, and others with us, who from their infancy had occupied the west side, as ignorant of it as of Japan. They all believed it was a great plain, but whether it contained any water or not, none of them had even heard. The late rains encouraged us to expect to find water. A serpentine brook gently glided along the middle of the narrow valley by which we ascended to the plain. At noon we cleared the pass and reached the summit of a hill, to which we had gradually ascended from the valley; but instead of meeting with a descent, as we expected, on the other side, nothing but a vast plain, bounded only by the horizon, appeared to the westward in the direction of Lattakoo. From this summit we launched forth into an unknown wilderness, not without some anxiety respecting the result. The first indications did not appear very propitious, the ground being completely paved with rough yet flat whinstones, which so severely tried the strength of our wagons, that had not the timbers been swelled by the late rains, and the weather continuing moist, we thought they must have been dashed into a thousand pieces. The surface had much the appearance of the side pavements of the streets of cities, as if adjusted by the plummet. A great proportion of the stones were scooped out in the form of soup plates, with regular waved sides, as if finished by the art of man. Just before sunset we happily discovered water near a considerable clump of trees

Two wild Bushmen appeared at a little distance, who fled at our approach. Some of our people found their kraal, but all the people had fled. What a state for human beings to live in; separated from the whole world, in the midst of a barren, gloomy desert! What can they know! It is marvellous how they exist.

The first news that met me at daybreak was unpleasant, namely, that all the oxen were gone, and Bushmen footmarks intermixed with those of the oxen. In a few minutes our men, with the Matchappees, whose oxen were also gone, set off in keen pursuit of them. Three Bushmen soon visited us of their own accord, who declared they knew nothing of the oxen, but that they must have been scattered either by strange Bushmen or the wolves. On giving them some trifling presents they went away. Noon arrived, but no information was received, which gave rise to various conjectures. However, about one o'clock, the two horsemen returned with the pleasing tidings that all the oxen had been found in the middle of another extensive plain, to the south-west. All the provision we had left was one small loaf, and two or three pints of churned milk. The ox we had from the chief, at Mobatee, was to have been killed this morning, but it had fled with the others.

We discovered that our Mashows had stolen several mats from the Bushman kraal near us, which we compelled them to return. The Bushmen steal in small parties, therefore they are called rogues by the other nations, who do not reckon themselves rogues, because they plunder

in large parties. We have the same way of judging in Europe. A man who will murder and rob one individual on the highway is said to be a noted villain; but a man who, at the head of thirty thousand troops, murders two thousand persons, and gives a city up to pillage, rises in fame and character for it. The men who pursued the oxen were all of opinion that it was not the Bushmen, but a wolf that chased away the oxen. We shot a wolf near the wagons, and a Matchappee began to skin it, who was asked if he would eat such an animal. Looking up with surprise at such a question, he said, "Is he not a beast?"

The two Bushmen, who came in the morning, returned with three females. They silently received a few presents. We employed Sedrass, the interpreter, to tell them the leading truths of Scripture. Their bodies were covered with dirt; all were of diminutive size.

We departed at nine A.M., travelling over the same kind of pavement, some parts reminding me of the floor of a cathedral. In the afternoon, we saw many gnus, quachas, spring-boks, etc. I counted thirteen flocks in sight at one time, but all were so shy that we could not shoot one. We saw many footsteps of camelopards. At four P.M. we found water near trees. In the evening, the loudest thunder began to roar, and the most vivid lightning, like sheets of fire, spread itself from one end of the horizon to the other, while torrents of rain poured down upon the whole wilderness, which continued until midnight; plenty of water was thus provided for us

in the wilderness, and we could not but gratefully acknowledge God's goodness for so seasonable a supply. About mid-day the rain again descended, and continued to pour for two or three hours. During the rain, Morokey, the rain-maker, came and sat silent in the tent for some time, when with much seriousness, and in a tone of voice as if what he asserted was unquestionably true, he said this rain was his, but he had not intended so much of it. I said, he must know that he had been of no more use in causing the rain which had fallen than the wagons had. Instead of making a reply, he asked for some snuff.

On awaking in the morning, I found the thunder, lightning, and rain not abated, and everything damp about us; a Matchappee affected with a dangerous sore throat, peculiar to the climate, from which few recover; others with colds and coughs, and myself teased with tooth-ache. These, with the exhausted state of our provisions, made us all desirous to get forward on our journey. About nine, the clouds began to clear away, so that by ten A.M. we were able to proceed. We still continued travelling over pavement, with long grass growing round each flag. At half-past four we halted at a pool of water, near a thicket of trees, capable of affording shelter from a cold wind, with plenty of decayed timber for fires at hand. Some of our people, who had been searching for game, got a view of the range of hills behind Lattakoo. On hearing which, Munancts recognised where we were; on which he asked if we should shoot a buffalo to-morrow. We replied we should, if Provi-

dence put it in our way. He said we ought to pray for it, then, as he wished very much that one might be obtained. Indeed he could not be more desirous of it than myself; for it was unpleasant to think of the Matchappees returning to their families almost famishing, and finding little at home to relieve them.

Next day, we departed at ten in the morning; at eleven, we heard a great shouting, which arose from a sight of the mountains near Lattakoo. At two we reached the Maklareen river where it forms, what may be termed, an invisible lake of great extent; invisible from the thick growth of reeds and rushes all over it, which completely conceal the water. It was about a quarter of a mile across. My wagen got over well, but both the others stuck fast in the middle, in consequence of several oxen in each sinking in the mire up to their bellies. After a long and severe struggle one got over; and then, by yoking sixteen oxen to the other, the men succeeded in bringing it also to the side; but still an ox remained sticking fast in the mud, whose legs became so benumbed that he could make no use of them. By tying several ropes to his horns they dragged him to the edge of the lake, when he instantly recovered, and ran to take his place in the yoke. During this disagreeable process, loud peals of thunder were rolling over our heads, and a heavy storm fast approaching. When we had only proceeded about two hundred yards from the lake, a deluge of rain began to descend, which obliged us to halt among some bushes at four P.M., having lost an hour and a half in struggling through the mud of the river.

Thus those of our company who were intensely desirous of reaching Lattakoo were greatly disappointed at our halting, but there was no alternative; the rain, without consulting our wishes, poured down in torrents.

Some of the Matchappees and Mashows, being almost famished, were climbing the trees, as we came along, in quest of gum to allay their hunger. To add to their distress, the shooters returned in the evening without having had any success.

Being fair in the morning, we proceeded at seven, though appearances were threatening, but we were anxious to obtain a more sheltered situation. At nine, we halted at a pool near a thick clump of trees. Found that Munaneets had gone forward with one of our Lattakoo Hottentots, with a determination not to halt till they reached Lattakoo; we also hoped to reach it by the evening, and had a powerful inducement to persevere, having neither bread, butter, milk, sugar, coffee, nor flesh left for our support; all was now gone: indeed, we had been on short allowance for some time. By great exertion, when nearly dark, we crossed the Krooman river, and about half-past six in the evening rejoined our friends at Lattakoo, after a journey of two months.

CHAPTER XXXI.

SECOND RESIDENCE AT LATTAKOO.

NEXT morning, after returning to Lattakoo, the king and others called to express their satisfaction

at our safe arrival. One of them said we had been far ! far ! Mateebe fixed on midday to hear the news. The report of the number of oxen given to us by the Tammahas and Mashows, when we were travelling up the country, had reached Lattakoo long before our return.

Messrs. Hamilton and Moffat, at the appointed hour, accompanied us to the meeting with Mateebe. We found him, and about forty of his captains, seated in the public inclosure, opposite to his house ; on which occasion, I related whatever I thought was likely to interest him.

He then told me of what he considered a most important affair. That Moeete, a captain, had beaten and torn the cloak of Mahootoo's sister, at a dance, and afterwards, leaving Lattakoo, had taken up his residence at a town farther down the Krooman. He then said that he had resolved to imitate his father, Mallyabang, in punishing what is wrong. "There," said he, "is Kossie, the king of the Mashows ; though only a young man, he keeps all his people under subjection."

During our absence from Lattakoo, the Bushmen had stolen twenty head of cattle from Mateebe's people ; a commando immediately pursued and overtook them on the plain, when they killed ten men, five women, and five children. On returning from the slaughter, a peetso, or general meeting, was held, and all the circumstances attending it were related. After which, men and women dispersed themselves over the town, imitating the screams of those persons who had been killed, repeating their expressions of terror, and representing their actions when begging for their

lives. The Lattakoo women discovered, on this occasion, a more cruel disposition than even the men. They imitated, with much apparent pleasure, the screams of the Bushmen when put to death by the Bootehuanas. Alas! how truly do the Scriptures represent the dark places of the earth as being full of the habitations of cruelty!

June 12. Mahootoo, the queen, and part of her family, attended worship in the morning. Mateebe sent an apology by her for his absence, having gone on a commando to bring back the runaway captain.

After Mateebe's return, Teiso, a captain, charged him, on the outside of the place of worship, with not having accomplished any thing by his commando, since he had not brought the offender! In answer, Mateebe asked Teiso why he had not accompanied them on the expedition. For some time the two seemed to be scolding each other; but I found, on inquiry, they were only discussing what would have been best to have done according to the circumstances of the case. Mateebe generally appears a simple, easy man; but, when speaking with warmth, he assumes a very different aspect; his eye becomes keen, piercing, and sparkling, and his countenance fierce. I observed that Teiso could not look him in the face when he replied, but looked at some other person, or upwards to the heavens; though Mateebe always looked to him while speaking, and the motion of his arms corresponded with the tone of his voice.

Munanets appeared with his head shaved, which is a part of their custom of purification

after a journey, that all the evil they may have contracted from the witchcraft or sorcery of strangers may be removed.

Jan Goeyman, a native teacher, gave the address at the morning worship, the greater part of which I understood; it was from Mark xvi. 15, 16. The address appeared simple and scriptural, and was delivered with seriousness and deliberation. They did not appear to be random thoughts, but the result of previous thinking; nor were they detached remarks, but had a connexion with each other. He was a Hottentot.

Men are seen asleep in different parts of the town at all times of the day, but a woman asleep I had not yet seen; such are the superior habits of industry in the female sex. I did not observe the men afford them the least assistance in any part of their work, though the greater part of the work assigned by custom to them, ought to have been done exclusively by the men. Some weeks ago, the keys of the room behind the place of worship were stolen. The loss of keys, where no locksmiths are to be found, is irreparable. Matteebe, being informed of the theft, and the value of the keys to the missionaries, became so enraged against the offender, that he publicly declared, if he found out the person, he would instantly put him to death. The keys were soon afterwards discovered in a bush near the meeting.

Munanects brought to me one of his daughters, about sixteen years of age, and said he wished I would make her a present of a snuff-box. On searching my Kingsland store, I found a tortoise-shell tooth-pick case, with a looking-glass inside

the lid, which I presented to her, with which she seemed much pleased, and desired her father to tell me that her heart was happy. He introduced also a younger daughter, about eleven years of age, for whom he asked nothing; but her own eye and gestures spoke powerfully in his stead, which induced me also to present something to her, which dispelled her gloom, and sent her away leaping for joy. Both old and young here highly value trifles; but every thing connected with the improvement of the mind they lightly esteem, or view with indifference, if not with disgust.

Mateebe called in the forenoon, and told me that Mahootoo was unwell, and asked to have a sheep for her, which I could not refuse. He knew some sheep had been brought to us from the Orange river. He keeps a sharp look-out after such occurrences, and it is not his fault if he does not obtain a good share. When Mr. Moffat, next morning, presented the sheep to Mateebe, in the presence of Mahootoo, he said the sheep was for himself, and that we ought to give one to his queen, though he had pretended to me that it was entirely for her, because she was ill. Mr. M. very properly advised him to give the one-half to Mahootoo, and retain the other himself.

Many of the chiefs went on a hunt in the morning, but soon returned without game. It is customary with them, if they have any business to discuss that they wish to keep secret from the women, to pretend to go on a hunt, which no females attend; when it is discussed, they return, and say that there was no game.

CHAPTER XXXII.

JOURNEY TO PATANNEE.

WE resolved to visit the towns lower down the Krooman river, in order to discover the sentiments of the people regarding missionaries coming among them, and therefore left Lattakoo on the 17th of June, at three P.M. At a district of the town, about a mile to the westward of Mateebe's, we saw a party of men returning from a distant expedition. The women of the district ran out to meet them, and accompanied them into town with singing, shouting, and clapping of hands, like the Israelitish women, who went out to meet the army returning from the conquest of Goliath and the Philistines. We soon learned that they had been on a trading expedition to the Kallyharry, a people living about a month's journey to the north-west of Lattakoo, from whom they procure the skins of the wild cat, of which they make their most beautiful carosses.

At seven P.M. we halted at the town of Hama-pery (two milk), governed by a chief called Melatway (debts), where we were kindly received. Mr. M. addressed the natives through an interpreter. In the morning, we proceeded; the day being fine, and the scenery beautiful. A boy of our company killed a wild cat, of a drab colour, and in form exactly resembling a tame one. About noon, we halted for a little time at Hokkoo-ro, the inhabitants of which were suspected to have murdered some Mashows a few days before, and captured their pack-oxen. It is governed by

a chief named Mongallee. In the largest inclosure, we found him sitting in the middle of his principal men. He said, we had found him in a sorrowful state, for he had just finished burying one of his captains, who died on the preceding day of a bowel complaint. All the inhabitants appeared to be in a melancholy frame of mind. We then came to a considerable town, called Machatchanai, which contains seven or eight hundred inhabitants, and is governed by two chiefs, the elder is Mallyanyang, and the younger Clohah. On visiting the senior chief, he treated us in his yard with some excellent curdled milk, and furnished each with a neatly carved spoon. One of us expressing a wish to possess one, his wife said that she also had a wish to possess some of his beads. They are reported to be an industrious, kind, and cheerful people, and their senior chief has the character of being a wise and prudent man.

Not long ago, the chief's son, when at Lattakoo, attended our worship there, and was so affected by what he heard, that he would not join in any of the follies of the place, nor assist the rain-maker in his incantations, as he used to do; and he had since kept up something like prayer with his people at home.

We reached the town of Patanee at five P. M., when almost dark, and were kindly received by Lintua the chief. We halted in a spacious inclosure, in the middle of the town, and were glad to find our huntsmen had brought in four springboks, two of which happened to be killed by one shot. None of the people, except a few of the

principal men, were permitted by Lintua to enter the gate, lest they should disturb us while we were putting things in order for the night; but a considerable mob stood gazing outside the gate.

CHAPTER XXXIII.

RESIDENCE AT PATANNEE.

THE town of Patannee, and some neighbouring villages or districts, are under the government of Lintua. About two hundred persons attended worship in the morning. The subject of address was, "Know ye that the kingdom of God is nigh at hand." When some of the people were talking during the address, Seretz, a captain, pointed to them till he had attracted their notice, when he twisted about his lips in the same manner as they twist the mouth of their leathern sacks to prevent the corn coming out, intimating by this, as we afterwards learned, that they ought to make their mouths so close that not a single word should escape.

Seretz had been both at Lattakoo and Griqua Town, and is almost the only captain who appears to be desirous of imitating the dress and manners of civilized life. He wears a jacket and trousers made by himself. He also wore a European hat, which he got among the Griquas. The subject of the next address was, "The nature of the kingdom which God is collecting out of all nations, and the invitation from God to *them* to come into it."

Soon after our arrival at Patannec, Munaneets, according to his customary plan, had enumerated to Lintua the presents of oxen that we received from the kings of Marootzee, Mashow, Tam-maha, etc. This producing nothing from Lintua, he related the same circumstances again in his hearing, though directed to some of his captains. He said, that we had arrived at Kurreechane in a starving condition in the evening, and that Li-queling acted in a princely manner, for he sent us a fat ox in the morning, and afterwards presented us with another. Though Lintua well knew the object of those stories being told, he made no remarks, but maintained a sullen silence. However, they were not altogether fruitless, for an old captain had not the resolution of Lintua, but he killed an ox, invited Munaneets to an entertainment, and afterwards presented him with a portion for his journey. We had no cause to complain of Lintua, for he supplied us abundantly with milk, both sweet and sour; and, in return, I made him a present of various articles, with which he seemed pleased.

At a meeting with him and his chiefs, when I stated the object of my visit, Mateebe's kindness to the missionaries, etc., Lintua replied, that he knew Mateebe to be a friend to those teachers; that he and his people considered themselves as the servants of Mateebe, for the country around was his; the Krooman river, on which they lived, was Mateebe's; its water, which they drank, came out of the king's ground, so that the very water which they used was his; therefore they wished to follow the example of Mateebe, and

would be very glad to have missionaries come and reside amongst them. Lintua, by this speech, proved himself to be a tolerable politician. He knew Mateebe's uncle was present, and that every word he uttered would be reported to Mateebe; and that, if flattering would please Mateebe, instead of sending presents of cloaks and skins, he would be a gainer, as words cost nothing but breath.

He professed to be extremely sorry for the attack upon a party of Mashows by the people of Hikooro. It would shut the door to distant towns after we had opened it. Notwithstanding his humane speech, only twelve months before, his own people had attacked a party of Wanketzens who were passing in the same manner with articles of trade; ten of whom they murdered, and seized all their property.

During this conference, Lintua spoke without consulting any of his captains; he wore upon his left ear a plate of copper, the shape of a heart, about six inches long and five wide. I did not observe that any of his people reached the height of his shoulders; he was six feet nine inches.

We removed to the district of Seretz, distant about a mile and a half from Lintua's. A Mashow called upon us, who had been plundered, and told his doleful tale; the people attacked his party with bows and poisoned arrows; they defended themselves till their captain was wounded in the head, when, leaving ten oxen in the possession of the robbers, they made their escape to Patanee. We visited the wounded captain, whom we found very dejected; the wound was

exactly on the crown of his head ; the arrow had grazed on the bone, and carried off the flesh. He said he had suffered much pain from it.

We found Seretz had one house built after the European manner, after the plan of a missionary house at Lattakoo. I made him a present of two saws, two chisels, and four gimblets. Never did a hungry man receive food with more avidity than Seretz received these tools. He had several charming-looking children, from ten to fifteen years of age. His wives also seemed cheerful and contented. A numerous congregation assembled in the evening for worship. Patanee has about sixteen hundred inhabitants.

CHAPTER XXXIV.

JOURNEY FROM PATANEE TO TURREEHEY.

WE left Patanee at ten A.M. at noon, we crossed the Krooman, and in half an hour crossed also the Maklareen, near its confluence with the former. Seretz was with us, expressing ardent desires for a missionary ; he equally longs for the introduction of arts and improvements among his people, perhaps as much as Peter the Great did in Russia. On reaching the head of an ascent, we entered the small sequestered town of Letakka. The aged chief, Schoree, was sitting with a few of his people in the public place, dressing skins. His wives presented us with some excellent thick milk, in return for which I presented each with a pair of gilt coat buttons, which greatly pleased them, and to both them and Schoree we gave some

tobaceo. The town contained about thirty houses, with probably one hundred and fifty inhabitants. No place could be more retired from the rest of the world than Letakka; standing on the very edge of that immense desert, which commences in the south at the Great Orange river, and runs northward, perhaps to the equator; extending also to the west as far as Great Namaqualand and the Damara country, which lies along the shore of the Ethiopie, or Southern Atlantic Ocean. It is perhaps fifteen hundred miles long, and from six hundred to seven hundred miles broad.

After stating the object of our visit to those parts, and conversing on it, we left Letakka, accompanied by two of Schoree's sons, to point out the course we should follow in order to reach water. When they had gone with us about two miles, they showed us the old, but now dry, bed of the Krooman river, along which we were to travel. I had nothing at hand to present them with for their trouble, except some common brass thimbles, one of which I presented to each; but though they admired their beauty, and supposed them to be very precious, they could not conjecture to what use they could be applied. We pointed out to them, that by a hole being bored in each, it could be suspended from the ear, which made them view them as invaluable acquisitions, and they showed them as great curiosities to a few of their followers.

We were now entered upon the Great Southern Zahara Desert. We passed a dead serpent, five feet long. At three, we entered upon the old dry bed of the Krooman river, the stream having sunk

into the sand opposite to Letakka. Our shooters brought in two spring-boks, after we had halted at two or three holes, dug by the natives, containing some water. A Matchappee, who crossed the desert from Laheisey's, joined us after sunset. He came at a favourable time, for his countrymen of our party had a potful of flesh cooking, and he so highly entertained them with his stories, that they actually invited him to partake of it! The evening address was from Isa. xxxv. 1, "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice," etc.

We went forward in the bed of the Krooman, which resembled a narrow serpentine valley. We observed a Coranna woman standing among bushes, gazing with astonishment at the wagons, but she did not venture nearer than a hundred yards. At half-past two we came to a few Coranna huts, opposite to which, in the bed of the river, was a well nineteen feet deep, with a little water at the bottom dug through a chalk rock. To get the water, one man went to the bottom, another stood a little above him, and a third a little higher; these handed from one to another a wooden vessel, containing some water, which they emptied into a shallow hole near the mouth of the well, to which they admitted four oxen at a time to drink, once in twenty-four hours. In the evening, they brought us both sweet and sour milk, for which we presented them with a little tobacco. A duker-bok was shot. The name of the place is Mooshuana, and of the chief, Hanno Komo. When he brought some milk in the morning, he called for the interpreter, through

whom he said to us, "I am a poor man, and all these people with me are poor men. I never knew my parents; I have only heard of them. These people are almost all children. I know the white men do not come to seek food as the other people do; however, I should have given you a cow to eat, but they went away last night, and could not be found; but if they are found before you go, I will give you one, and when I come to Lattakoo, I shall expect something." Komo's cattle were found, and he presented us with a cow, as he had said. Their cattle graze by night as well as by day, because neither lions nor Bushmen are in these parts. This kraal was once more numerous, but it was reduced, first by the measles, and, fourteen years ago, by thirty-four of their young men going on a commando with the Matchappees and Matslaroos, against the Mashows, Tammahas, and Towans, from which only four returned, one of whom was present; all the rest were slain. No prisoners are taken in their wars, for they could not spare them food, nor could they be at the trouble to watch them; they would not know how to dispose of them, so that they plead a kind of necessity for their wars of extermination. The elderly people declared, that in their young days, the Krooman, though now dry, was a great river, that sometimes was impassable. They blamed the Matslaroos for drying up the river by witchcraft. When asked, if that people were enemies to water, and stood in no need of it to satisfy their thirst, living, as they did, upon its banks, they all laughed at the question, and said they believed it was done by the hand of God.

We left Mooshuana at two, and were obliged to quit the bed of the Krooman, and travel over the desert, for the sake of reaching a pool. We travelled over deep sand till after it was dark, when we halted at the foot of the only hill in that part of the desert. In the morning, water was discovered oozing from a rock into a cavity, about three feet in circumference, the whole of which a single ox could have drunk. At noon, we came to a small lake of water, where our oxen enjoyed a plentiful supply. At two, we left the basin, and travelled over red sand, amidst mimosa trees. On approaching the mountains of Turreehey, they appeared to extend in the form of a crescent, for about ten or twelve miles from north to south, and, being surrounded by an immense plain, they resembled an island in the ocean. Next morning, at ten, we commenced our last stage, by ascending a long rise between hills. Not having, on my former journey, examined the inside of any of the large birds' nests, now that an opportunity of doing so occurred, we halted a short time for that purpose. We cut down the limb of a tree on which one of these nests was built. It was not suspended from the branch, like many nests of inferior size, but firmly attached to it, or built round it. The nest was about the size of a hog's-head, composed of strong, coarse straw, regularly thatched, the ends of the straw pointing downwards, so that no rain could possibly enter. It had eight holes in the bottom for admitting the birds; these did not lead to one general chamber in the middle, but each led to a distinct apartment, which had no communication with the

others. They were all lined with soft, downy tufts of a particular species of grass, well suited for the purpose. On dividing the nest across, the large mass above was found to be a solid body of straw, designed, probably, to prevent the admission of serpents or other noxious animals.

We turned up a narrow pass, the ascent of which was steep and covered with deep sand, which rendered it no easy matter for the oxen to drag up the wagons. At length, on reaching the summit, the town of Turrechey was seen, standing in the most sequestered situation imaginable, and closely wedged in by mountains on all sides. Young and old soon began to look out at different points. The former, though evidently alarmed, were at the same time overjoyed at seeing people travelling in wagons. Some stood with uplifted hands, while others sportively threw down their companions to the ground.

CHAPTER XXXV.

RESIDENCE AT TURRECHEY.

ON reaching this Tadmor in the wilderness, we learned that its real name was Turrechey, though at a distance it is generally called by the name of its king, or chief, Laheisey's town. We halted at the south end of the town. The aged king received us in the public place, surrounded by his principal men: he looked venerable, was grave, and appeared to speak with considerable caution. Some time after our first interview, we had a

formal meeting with him, when we stated the object of our visit. Among other things, we told him that Mateebe approved of our visiting him; "for," said he, "Laheisey is my father." To which he replied, "I hear! The word of God is good; it is a peaceable word. I should like if it told that men should not die, or how an old man could become young again. I am told, it forbade people, if their property was taken from them, to pursue after those who had taken it. I do not like that: I am not a friend to commandoes; I would never go on them. Those I have gone upon have been by the pressing invitations of the Matchappees. On the last commando of Mateebe's, many of my people were killed. I am a sickly man, and should never be able to learn your singing. I like the word of God ever since it came to the Griquas, for, since that time, the neighbouring Corannas have never come to steal my cattle; so that I cannot refuse it."

Munaneets completely satisfied him about all his difficulties. The people told us that white men had never been in Turreehey before. A large wooden vessel, full of thick milk, was placed before each of us, which we sent to the wagons. The town contained about five hundred inhabitants. At worship, in the evening, Mr. Moffat addressed them from—"To you is the word of this salvation sent."

I made a present of some things to Laheisey in his own house. It was amusing to see with what interest his family gazed at the articles as they were produced, and their anxiety to know their use. In the morning, Laheisey called at

the tent, when he said he was sorry we had visited him at that time, when food was scarce; but he should be glad if teachers of the word of God came amongst them. At ten, we had a meeting for worship, when the importance of the present visit was pointed out to all there, and especially to the aged, whom God had long spared to hear his message of mercy and favour before they died;—that heaven with all its joys was at stake; and to be for ever happy, or for ever miserable, would be their portion. We assured them, if they believed the good news we had told them from the word of God, God had promised them eternal life; but, if they rejected, or trifled with it, he had threatened everlasting misery.

They commenced singing and dancing about eight o'clock, in honour of the visit from Seretz, which continued the whole night and morning. Most of the women were hoarse with singing, but none of them appeared fatigued after it. We ascended to the summit of a hill, from whence we had an extensive view of the Great Desert to the west and north. It was a complete plain, without even a visible rise, and only bounded by the horizon. Many trees grew scattered over the sand; two or three pillars of smoke were seen ascending at considerable distances, occasioned probably by the burning of withered grass by the Bushmen of the desert, who have the undisputed sovereignty over that vast wilderness, extending more than a thousand miles to the north of the spot where we stood.

We had a meeting with some of the oldest men, to obtain all the information they could

give respecting this interesting desert; but though they had all their lives resided on the borders of it, they knew as little of it to the west and north of them, as they did of the continent of America.

CHAPTER XXXVI.

RESIDENCE AT TURREEHEY (CONTINUED).

THE following is the substance of the information I obtained at Turreehey, from the oldest men. That, three days' journey up the east side of the Great Desert, to the north, there is a Matslaroo town, called Queese. Morai, the captain of it, is a younger brother of Laheisey; it is situated in the old bed of the river Moloppo, which is under Laheisey. Originally, the Matslarooos belonged to the Marootzee nation, but separated from them, and assumed the name of Matslaroo, instead of Marootzee. There are only three small pools of water at Queese. They say the town is not inferior in population to Lattakoo.

None but Bushmen live in the Great Desert, and all its inhabitants have generally to dig for water, except when they obtain it from the wild water melon. They are acquainted with seven places where there is a little water, across the desert to Namaqualand, which are wells dug by the wild Bushmen. However, it has frequently happened that all the oxen and dogs belonging to travellers have perished in this journey across the desert. Now they are accustomed to pursue a

southerly direction to the Orange river, and travel westward along its north bank till they reach that country. No elevated tracks, except hills of sand, are to be seen in the desert, though almost all kinds of game are to be found there, but neither the buffalo nor rhinoceros. The Krooman, like the Great Orange river, they said, formerly ran across the desert, and in their remembrance flowed opposite to Turreehey.

Laheisey said, that he never heard, from the old men who lived before him, any tradition respecting the origin of man, or from whence he at first came. He had heard that God kills men, and is in the ground; but *he* thought God was above, and came down and looked at men. He never employs rain-makers, he thought men never could make rain. "Though we have neither lions nor wolves," said he, "we have many serpents. To cure their bite, we cut all round the place, to cause it to bleed, that the poison may come out along with it."

Here he complained of being tired, and asked for tobacco. "If you give me a small piece," he said, "it will be gone in a day, and I shall forget you; but if a large piece, it will last long, and I shall think upon you every time I either take snuff or smoke."

The wild water melon furnishes both food and drink for the scattered inhabitants of the desert: they roast and eat the seeds with which it is filled; then boiling what remains, they pour off the water into a vessel for drink, and eat the thick substance that remains in the pot. These melons retain their freshness for two years.

CHAPTER XXXVII.

JOURNEY FROM TURREEHEY TO CHOPO.

EVERYTHING being ready for our departure, we took leave of Laheisey surrounded by almost the whole population of the place. When about half a mile from the town, we were met by a Matslaroo, almost out of breath, with the information that many buffaloes had come to the vicinity of the fountain, before us in the valley, to drink. On hearing which, every man who had a musket ran towards the spot. We soon learned that three buffaloes were killed, and several wounded. They must have been very thirsty, as some of them had climbed over steep rocks, to a spring at a considerable height on the side of a hill. A Matslaroo appeared almost frantic with joy at the sight of such a number of slaughtered buffaloes.

Some of the shooters who went a little way into the desert saw two camelopards; but a Matslaroo allowing himself too soon to be seen by them, they were intimidated, and fled. The lion can seldom kill this gigantic animal, owing to the thickness of his skin. He has been known to jump upon the back of the camelopard, and to have been carried a distance of twenty miles. His claws, however, are so firmly fixed, that the flying and terrified animal seldom succeeds in freeing himself from his rider, till the lion himself chooses to dismount. It has also been known that the lion, by gnawing at the bottom of his neck, has made the poor animal sink down from the loss of blood.

A portion of the flesh of the buffaloes we had shot was given to the wives of Laheisey, and to several of his people; also to Munaneets, Seretz, and their servants, retaining a sufficient portion for our own use. Our track now lay over sand to Reeboopee, a large pool of white clay water, which, though thick, was well-tasted. About midnight, a bird alighted on a tree opposite the tent, whose cry so much resembled the barking of a dog, that even the dogs themselves seemed deceived by it, and joined in full chorus.

July 1. At two P.M., we arrived at the village of Chopo, on the side of the dry bed of the river Nokannan, in which water can be obtained only by digging deep wells. On examining two of these wells, we found them twenty-five feet deep. Five men were buried in one of these wells the preceding year, by the falling in of the sides. Many of the people attended worship in the evening, to whom we related the leading facts of the Bible. In the morning, some women ventured to approach us, viewing the tent, table, etc., with great surprise. They were overheard saying to each other, "Surely these people cannot be men!" I gave a small tin snuff-box to the old chief, with snuff in it. He could not open it, but gave it to Munaneets to show him the way, who opened it before him, put the snuff it contained into his own hand, snuffed up the whole of it, and returned the empty box to the chief, who took no notice of the impudent trick, which was not done in joke, but with the utmost gravity. The chief's name was Hanobey, and his wife's Chatoy. He was about seventy years of age; his forefathers, like

himself, always lived near the Nokannan river, which he well remembered when it was a considerable stream running into the Krooman, which did not disappear gradually, but all at once. They are seldom visited by lions; but when they do come, it is always from the north. If a large number appear, all the men are accustomed to arm themselves, and generally either kill or drive them away. He confessed that he knew nothing about the origin of man, nor of his possessing a soul, nor did he know anything of God.

Though we offered some tobacco, to procure from them a drink of water for our oxen, they would not part with it for that or any other consideration. They told us, if we set off immediately, and continued to go forward, we should reach water the next morning; which assurance gave us little comfort.

CHAPTER XXXVIII.

JOURNEY FROM CHOPO TO LATTAKOO.

BEING unable to procure water at Chopo, we proceeded over the desert, and in a short time the fore-wheel of one of the wagons stuck fast in a bush, which made the oxen turn so quickly to one side, that the wagon pole snapped in two, which caused some loss of time before it was repaired. After it became dark, we found holes, excavated by animals, become so numerous and troublesome, that at seven o'clock we judged it

best to halt till the return of daylight. About sunset, next day, we reached the eastern side of the desert, and immediately commenced crossing a range of hills that ran parallel to the Krooman river. For two or three miles it was difficult for the oxen and pedestrians to get forward, from the closeness with which the hook-thorn bushes grew to each other. Munaneets was much torn by them; the blood streamed down his legs from many wounds. The other Matchappees shared the same fate, and so did the oxen, which were frequently caught so fast by the tail, that we were obliged to halt till they were extricated. The planet Venus setting about eight, left us completely in the dark; however, after a severe struggle, we reached Machatchanai at half-past nine at night; but not one of the inhabitants came near us.

We halted next day at the kraal whose inhabitants had plundered the Mashows, and had an interview with the chief, on the business. He said, none of the Mashows were dead, and he had sent back all the cattle; which we found afterwards was not true, for he had only restored five. We inquired if he had given up the merchandise: he wished us to believe he had, but from his hesitation it was evident he had not. Munaneets going past, without calling, perhaps alarmed him.

We arrived next day at Lattakoo. Twelve sheep were taken with us for provision, nine of which were brought back alive, owing to our success in shooting game.

CHAPTER XXXIX.

LAST RESIDENCE AT LATTAKOO.

SOON after our arrival at Lattakoo, five Corannas from Mobatee arrived, who informed us that they had removed to the place we had recommended, as better for fields and gardens, and said that Cupido thought favourably of it.

Two messengers from Makkabba had lately arrived. They said to me, that Makkabba wished to know why we had visited the Mashows, Marootzees, etc., and not him? Did we think he was a bad man? I inquired if Makkabba had received the present I sent him from Kurreechane? They said, they did not know, because he kept everything so secret, and they had seldom access to him.

A Bootchuana being asked if he knew the names of the first man and woman in the world, said—how could he tell their names, when he did not know to what nation they belonged?

At a conversation-meeting on the sabbath, a woman said, that it was not easy for a Matchappee to understand the word of God, nor for it to go into their hearts. When asked, if she would be afraid if she knew she should die to-night, she said that white people had faith, and knew they should go to heaven; but Matchappees had not faith, and were afraid they should go to hell. Seretz, the Patannee captain, being present, was asked, if he thought his people had need of the word of God? He said, those who had it were all

rich. We told him that riches did not fall down upon them like rain from the clouds, any more than upon the Bootluanas; but God's word condemned idleness, and commanded industry; and industry, attended by the blessing of God, was successful in obtaining many comforts for mankind, which they otherwise would be without.

On the evening of the 13th of July, Africaner arrived from the opposite side of Africa, with some pieces of furniture and books belonging to Mr. Moffat, when he was a missionary at Africaner's kraal. They had been five weeks on the journey. This was a singular act of Christian affection, being wholly voluntary and gratuitous. These things were brought in the wagon he had received as a present from the governor of the Cape.

After morning worship, on the sabbath, news came that the Bushmen had stolen some cattle. In about five minutes after, the alarm-cry was made; armed men were seen rushing from various parts of the town, every one hastening towards the spot where the robbery had been committed. Some of the Hottentots, belonging to the station, followed them afterwards on horseback; they came in sight of the Bushmen, who, knowing they had muskets, wounded the cattle and fled, leaving them behind. Our men did not pursue them, knowing the risk they ran from their poisoned arrows, shot from behind bushes: but leaving the cattle with the Matchappees, they returned to Lattakoo.

July 21. Mahootoo, the queen, took from her arm a strong ivory ring, and made me a present

of it—the first article I had seen her part with, though I had made her various presents; for both she and Mateebe are very covetous.

A message came from Kossie, king of the Mashows, stating that Makkabba, king of the Wanketzens, had sent there two oxen for Mateebe, as a token of peace, and desiring to know whether he should receive them for him or not. Mateebe hesitated what to do; for, said he, the one ox says (or means) peace, and the other means that he should unite with Makkabba on a commando. He was advised to receive them only as signs of peace.

I mentioned to Mateebe my intention of leaving Lattakoo for the last time in three or four days, and inquired if he had any message to send to our friends in England. He said, if he had possessed a cat-skin cloak, he would have sent it to them, but he had not one; they might send him any thing they liked. I reminded him, he had told me, when in Lattakoo, six years before, that Makkabba had murdered Dr. Cowan and his party, and that I wished to know if he was of the same opinion still. He said he was; and stated, as a proof, that Makkabba had a kraal of sheep still, which had belonged to Dr. Cowan; and another proof was, that the travellers had gone up and never returned. I told him that Li-queling, the present regent of the Marootzes, had heard of their passing a town to the eastward of both him and the Wanketzens. He said, he had heard of that also; but he believed that Makkabba was the man that killed them.

Those who assert that Makkabba did not mur-

der them, allow that he robbed them of their sheep, as Mateebe said, but add, that they were murdered by a king more to the eastward, who asked them for their wagon, which they refused to part with; being determined to have the wagon, he put them to death. Mahootoo took tea with us in the afternoon, and drank out of the cups with considerable propriety.

A poor female Matchappee, named Manyena, called, and told me, that when she first heard of the Bible, she did not think it was true; but when she found it describe her heart exactly, she could not but believe what it said. She was determined, she added, always to live near some place where the word of God was preached, where she might hear about a crucified Saviour, though she should starve. Jesus died for sinners, and she would not leave the word. She prayed that I might be carried back to the Cape, and to England.

CHAPTER XL.

JOURNEY FROM LATTAKOO TO GRIQUA TOWN.

THE day of my final departure being come, I gave a farewell address to the people in the morning. I made a present to Mahootoo, the queen, of a large wax doll, well dressed in the European fashion, which was sent from a friend at Kingsland, on purpose for her. This trifle excited great astonishment; she held it up before her, earnestly looking at it for several minutes,

without one remark. Her married daughter touched it very gently now and then, laughing immoderately.

After taking leave of many persons, our wagons began to move through the crowd. Mr. and Mrs. Hamilton accompanied us two days' journey, to a place where they intended to cut timber. Our old friend Africaner, on his return to Namaqualand, was one of our travelling party. At six, we halted at the Krooman fountain, where we found three Bushmen families, who seemed to possess nothing but their miserable huts. Next evening we halted at little Koning (or King) fountain, where Mr. H. intended to cut a supply of timber. In the morning we found the scenery along a valley very beautiful, especially considering it was about the middle of their winter; the rise to the right was covered with various kinds of timber; several small hills were also decked with wood; while rocks resembling monumental pillars, interspersed over the scenery, added much to the beauty of the view. Great part of the valley was covered with reeds, from eight to twelve feet high; and a fine lake of water, from which there always flows a pure stream, was on the east side of the reeds.

While contemplating these beauties, a Hottentot came running with tidings that the Bushmen had stolen three of our oxen, and one belonging to a Hottentot, during the night, which had just been discovered. We immediately returned, and despatched a party in pursuit. From the footmarks of the oxen, it appeared they had first driven off a great number, out of which they had selected four,

judging it more probable they should succeed in carrying off few, than many. We saw a Bushman's fire at a distance; a signal to other Bushmen that a robbery had been committed, and that they ought to get out of the way.

The cattle were not recovered; two were found slaughtered, and two carried over the hills; but they brought two of the thieves prisoners to the wagons—a man, and a lad about fifteen years of age. The Matchappees, who were with us, could scarcely be restrained from despatching them directly with their spears. The man appeared to be in great agitation, and crouched under the cloak of a Hottentot for protection from them. The guilt of the poor Bushman being established, the feelings of our party would not allow us to dismiss him without some punishment. The poor fellow, when brought forward to receive it, evidently expected nothing less than death, for when they were laying him down on the ground, he gave a most dreadful yell; but on the first application of the whip to his back, his countenance immediately changed, and he seemed to receive the beating thankfully. Though the Hottentot applied the sambok with considerable severity, while four held him down, his voice never was heard. The boy sat eating, without once looking about, while his companion was undergoing this punishment. He was pardoned; and the business was scarcely over, when both the Bushmen expressed a wish to be taken into our service, that they might have food and clothes. We took the boy to get him instructed and provided

for among the Griquas, but the man we left to return home to his family*.

We departed at eleven A.M., after taking leave of Mr. and Mrs. Hamilton, and travelled till six in the evening, when we halted at a fountain of good water. In the morning, we passed a remarkable excavation in the middle of a plain; the circumference of the mouth might be about a quarter of a mile, and perpendicular rock all around, and about a hundred feet high from the bottom, excepting a declivity on one part of it, which we easily descended to the bottom, where is a deep pool of excellent water. Almost on a level with the surface of the water is a cave, which is used by the Bushmen as a hiding place from their pursuers, when they have stolen cattle, because they can feast there in safety; for the Matchappees have never had the courage to follow them into that dark abode.

Came in the morning to Jan Kars' kraal, the most northern, or highest up residence of any of the Griqua nation, which is contiguous to a copious stream. Assisted by the Bushmen, Jan Kars, a Griqua, has, with great labour, cut a canal from near the source of the stream, by which he can lead a sufficient supply of water over all his cornfields. He possesses a new wagon, which he bought in the colony, at the last Beaufort fair, for seven hundred rix-dollars. His circumstances are proofs of the civilizing ten-

* By a letter from Lattakoo, I learned that he was afterwards killed by a Matchappee commando, for joining in a robbery of cattle from them.

deney of the gospel, and of the usefulness of the labours of missionaries. Many Bushmen live near him, whom he supports, each family being allowed a certain quantity of corn every evening. Some distant Bushmen lately stole twelve of his oxen. All the people are collected by him every evening to a meeting for prayer. I addressed them on the injury which ignorance of God does to the soul, from Prov. xviii. 2. At a meeting with the Bushmen, when I asked their captain what was his name, they consulted together three or four minutes, laughing several times; the captain appeared to be requesting his wife to help his recollection; at length, when my patience was almost exhausted, she said his name was Houkay, or "Little Lamb," son of Houkaying, or "Very Little Lamb." He confessed he had killed five men, either in revenge or when fighting about game; but Kars, and Berend, the Griqua captain, remarked that he had killed many more than five persons, but they saw he suspected my reason for asking such questions.

We found the uncle of the boy who stole our oxen, and wished him to take the boy under his care; but, with great indifference, he said he did not know whether the boy's father was dead or alive, though his own brother; nor did he make any inquiry of the boy about it, so destitute was he of natural affection. His brother was dead. The boy preferring to remain here rather than go to Griqua Town for instruction, we left him, after giving him a few presents.

We next removed to Berend's kraal, which was only about two miles distant. A considerable

number assembled to worship, in and before the tent. It was a motley meeting, being composed of Griquas, Namaquas, Damaras, Bootchuanas, Bushmen, English, and Scotch. No congregation could have sat more still, though the wind was cold, accompanied with darkness, thunder, lightning, and some rain. There was one circumstance in this meeting of a very affecting nature. I saw before me, at this moment, worshipping under the same tent, and receiving the glad tidings of the gospel with much feeling, the once noted marauder Africaner, and Berend, the Griqua chief, who, till their conversion, had been mortal enemies to each other. About twenty-four years before this time, they, at the head of their respective adherents, fought for five days against each other on the banks of the Great Orange river. When Africaner was converted, he sent a message to the Griqua chiefs, confessing his sorrow for the injury he had done them; and soliciting them, at the same time, to unite with him in promoting universal peace over the country, and the improvement of the people. Could any thing but the gospel of God have produced such a moral change upon such men? The subject of address was, "The invitations of God to the ends of the earth, to look to *him*, and to *him alone* for salvation." Berend then engaged in prayer, with Africaner kneeling by his side at the same stool.

A great disaster happened a few days before our arrival. When only about one half of Berend's fields were ploughed, the ploughshare broke; an irreparable loss, for at least ten or

twelve months. Perhaps many poor Bushmen might perish in consequence, for want of the supplies Berend was accustomed to afford them.

Two young men here were afflicted with leprosy; and their fingers and toes were gradually falling off. A boor in the colony assured Berend that he cured himself of leprosy, by rubbing his body with the fat of the sea-horse, (hippopotamus.) The lepers at Mauritius are cured by being transported to the island Diego Gaseia, and there employed in cocoa-nut oil-works; it would therefore seem that oil is a specific in this horrid disease.

Here Africaner left us for Namaqualand, which lay to the westward, while our way lay nearly south. The separation was affecting. Immediately after a very solemn meeting for prayer, we commended each other to the care of a gracious God. I kept my eye on Africaner, walking at the side of his wagon, till he came to a projecting part of a hill, round which he turned, and I could see him no more. In a short time after his return home, he died with great Christian fortitude, and I have no doubt that he entered into the joy of his Lord, on whose sacrifice for sin he alone built his hope on eternal life. We arrived at Griqua Town of the morning of August the 3rd.

We left Berend's kraal at three P.M., accompanied by him and Kars, in their wagons, and arrived at Griqua Town on the morning of the second day.

CHAPTER XLI.

SECOND RESIDENCE IN GRIQUA TOWN.

I VISITED the school, and found a great many young people, in little companies, standing around printed sheets suspended on the walls, and teaching one another, according to the British system; while the master, a native Griqua, was employed in hearing some senior girls read the New Testament.

On the evening of the 6th, the landdrost of Graaf Reynet, Mr. Faure, minister of that place, with Dr. Finan, and a few farmers, arrived. The next day, Mr. Faure preached in the morning; Mr. Sass, in the afternoon; and, after worship in the evening, Mr. Stockenstroom, the landdrost, addressed the people with dignified firmness upon the duties of industry, peaceable conduct, and sparing the lives of innocent Bushmen, with various other topics, which was likely to have a good effect. Several Grikwas, by invitation of the landdrost, delivered their sentiments, all of whom assented to the justness of the principles which had been advocated. The landdrost had with him fifty sheep, besides lambs, as a present from the government to Mateebe; a munificence which would astonish himself and his people. Our visitors left us on the 8th.

We quitted Griqua Town, after taking leave of many of the people, in order to visit Campbell, a small Griqua town. Observing my Hottentot boy, Kleinfeld, was without clothing, I enquired

what he had done with his leathern trowsers. With a downcast countenance, he said he had forgotten them at Griqua Town. He had previously lost his cap in one country, his sheep-skin cloak in another, and the dogs in the Mashow country had eaten his shoes while he slept. He expected I should be very angry when he told me the fate of his trowsers; but when he saw me smile at the information, which I could not help doing, he appeared perfectly satisfied, and went off with the utmost indifference to play with his comrades, though not an article could be obtained, at least for a month, to supply what he had lost.

At Lower Campbell, I found the people had regular meetings for worship, conducted by Abraham Kok, son to the old Griqua captain; and at Upper Campbell by Cornelius, another of his sons. Still higher up the valley, the meetings are conducted by Bally, a deacon of the church at Griqua Town.

The captain of the Bushmen who reside at Campbell complained to old Kok, that to make his cornfields, he was destroying what afforded to him and his people a shade during the heat of summer. Kok gave him as a recompense, two oxen and ten goats; he also ploughed land for him, on which he sowed a bushel of wheat, which in harvest produced six sacksful of grain. Being so successful with the father, he was encouraged to ask something from his son, for the ground he had ploughed up, and he obtained from him six sheep. These were all free-will offerings, for the poor Bushman had no means to enforce his

demand. This generosity is one of the happy effects of Christianity.

In the upper part of the valley, I found a Matchappee woman, with three children, whose husband had forsaken her, entirely supported by the charity of the Griquas. The situation of this woman among instructed Griquas, compared to that to which she must have been reduced among her ignorant and hard-hearted countrymen, from whom she could not have obtained a morsel, furnishes a valuable commentary on the excellence of the gospel.

Mr. Moffat returned from conducting the landdrost to Lattakoo, who, on his arrival, made a present of forty sheep to Mateebe; ten to Mahootoo, his wife; and five to Munaneets, his uncle. Few of the natives attended worship while the landdrost's party were at Lattakoo, which the missionaries ascribed to a dread of their visitor; for they must have perceived, from the tone of his voice and his manner in addressing them, and the presents he had given, that he was the most powerful of the white men they had yet seen.

I had, on the 21st, a good deal of conversation with old Cornelius Kok, whose strong constitution seemed to be breaking up. I mentioned to him that he had for many years been a friend to missionaries, and to the introduction of the gospel among his people; and now that the shadows of the evening of life were visibly come upon him, I asked what were his own prospects in leaving the world? The poor old man replied, they were very dark; he saw that he had given too much of his mind to the things around, and too

little to the things of God. I reminded him that he was still in the land of hope, though he must, in the course of nature, expect soon to leave it; that the gospel was directed to him, and that it contained every thing he could stand in need of as a sinful man. Though he had always been a friend to the instruction of the people, he never was a member of the church of Griqua Town. Now that old age pressed upon him, human life appeared to be more important than he had been accustomed to consider it in his younger years.

On the Lord's day, we had three meetings for worship. The people formed among themselves an Auxiliary Missionary Society, when they entered into annual subscriptions, amounting to seventy-five rix-dollars; yet, at this time, more than half the people were absent on a hunting excursion.

CHAPTER XLII.

JOURNEY FROM GRIQUA TOWN TO KOK'S KRAAL.

AUGUST 22. We left Campbell at ten o'clock: the day was pleasant, the road level; but the feet of the oxen raised such clouds of sand in their progress, that we sometimes felt it difficult to breathe. At four P.M. we had a fine view of the Great Orange river, at a little distance before us; I have seen no such river since leaving it, five months before. We soon after crossed it, and halted at the south side of the ford. This was the fourth time I had crossed the Great river,

without being detained a day by the rising of its waters. One of the youngest of the Matchappces, from Lattakoo, who were with us, having never seen so extensive a body of water before, actually fainted when he had only entered a few yards into it, and the others were obliged to carry him over. This ford lies about half way between the Cradock and the Alexander rivers, and must often be fordable when the ford lower down, after the junction of the Cradock, which is nearly equal in size to itself, is impassable.

Held a conversation with thirteen Corannas, who came from a neighbouring kraal. We stated to them that, chiefly for the sake of their nation, Mr. Sass, whom they knew well, was to reside at Campbell; and we asked if they would encourage him to visit them, and would receive instruction from him about the true God, and his Son Jesus Christ, the Saviour of men. They evaded giving an answer, being indifferent about the matter, and began immediately to ask for a handkerchief; indeed no nation in Africa has been found, by the missionaries, more indifferent to all kinds of information than the Corannas. They have always shown themselves, when visited by a missionary, equally indifferent to his coming, remaining, or departing. Mr. Sass, who knows them well, from residing among them at different times, gave me a striking illustration of the contracted state of their mental powers. "Suppose," said he, "you ask a Coranna man how many children he has. He muses for a while, looking towards the ground; then, raising his hand, he appears to be engaged in calculating with his fingers. Yet, after all

this, he requests others to assist him in solving the difficulty. After further calculation again with his fingers, he will look you in the face, and tell you he has three!" This may appear a complete caricature to Europeans; yet, from what I have seen, I believe there is no exaggeration in the statement. Their indolence also is almost incredible; it is sloth personified.

They have a curious custom among them. The eldest son of a captain, or chief, when he becomes a lad, is hardly allowed to walk, but is kept continually lolling in a hut, and compelled to drink, daily, great quantities of milk, in order to make him a strong man. When his father thinks he has arrived at manhood, he produces two kiris, or heavy bludgeons, one of which he gives to his son, reserving the other for himself. With these the father and son often fight, not a mock, but a serious battle. If the son succeeds in felling the father to the ground, immediately, on being able to rise up, he commends his son, and acknowledges him to be captain of the kraal in his room.

Like the Bushmen, the Coraunas expose the aged to be devoured by wild beasts, alleging, in defence of the cruel practice, that such people are of no use, and only consume food which ought to fall to the share of others.

They do nothing to obtain a living, except milking their cows; and even that appears to them a painful exertion. Even their skin clothing they are not at the trouble to make, but prefer purchasing it, with cattle, from the Bootchuanas; nor will they travel a little way up the country to

collect ochre to paint their bodies, but procure it from the Griquas, in exchange for their sheep and oxen. Is not the Macedonian cry heard by Christians, as coming from the Coranna tribes: "Come over and help us?"

We left the Great river at nine in the morning; at noon, we had a fine view of the Cradock river to the westward, hastening to unite with the Great river, in travelling across the continent, to become part of the Ethiopic Ocean: not another auxiliary river unites with it during its future journey of six or seven hundred miles, except in the rainy season, when many streams run into it from the south, and a few from the north. At two, we arrived at the kraal of Adam, son of old Cornelius Kok. Upon expressing our surprise at the great number of cattle we saw grazing around his village, he told us, that when the missionaries first came to the Griqua country, he had only sixty head of cattle; but now he had five hundred, though the Bushmen had, at different times, stolen from him seventy-four oxen and cows.

He told us of a formidable combat, which some of his people had a short time before with a large lion. The animal had been near a Bushman's hut the whole night, waiting, as they supposed, for the arrival of its companion, to assist in attacking the family. Two Bootchuana herdsmen, attending the cattle near the place next morning, saw him, and ran towards Kok's kraal to inform the people. On their way thither, they met six of the Griquas coming to attack the formidable creature, having already heard he was there. Advancing towards him, they fired and wounded,

but did not disable him. Enraged by the smart of the wounds, he advanced to take revenge on his assailants. On seeing him approach, the Griquas instantly leaped from their horses, and formed them into a close line, with their tails towards the lion, and taking their stand at the horses' heads. The angry animal flew upon a Bootchuana, who was not protected by the intervention of the horses, and who tried to defend himself with his skin cloak. The lion, however, caught him by the arm, threw him on the ground, and, while the poor man still tried to defend himself by keeping his cloak wrapped round him, the lion got under it, and gnawed part of his thigh. His Bootchuana companion at that time threw his assagai, which penetrated the man's cloak, and entered the lion's back. The same Bootchuana threw another assagai; but, instead of taking the direction he intended, it pierced the body of a dog that was barking near. The Griquas would have fired, but they were afraid of shooting the man. To drive him away, if possible, they made a great noise, and threw some stones. The lion then left the man, and rushed towards them, when they again checked his attack by turning the horses round. He next crept under the belly of a mare, and seized her by the fore-leg; but with a powerful kick she made him let go his hold. In revenge, and by one stroke of his paw, he tore open her body, and retired. After this he tried to get round the horses to the men, but, when within two yards of one of them, and just about making a spring, he was happily killed by a musket shot, the ball penetrating behind his

ear. Thus ended the severest encounter with a lion that any of these people ever had.

It is mentioned, in the journal of my first visit to Lattakoo, that I found a woman, called Mampoor, and her two children, in a starving condition, her husband having forsaken her. Mr. Anderson, missionary at Griqua Town, having consented to provide for them, they travelled with our wagons thither. I found she was here, with her runaway husband, Sewlahwai, who had rejoined her on hearing that the Grikwas were taking care of her; for it was his poverty that made him leave her. Mampoor and the children could now speak the Dutch language well, having learned it among the Grikwas, and could also read a little; and Syllebal, the eldest, had become a clever girl.

I saw two Bushgirls, Flora and Sabina, whose grandmother insisted, when their mother died, that they both should be thrown into the same grave with her, and be buried alive, because she said she could not support them; but this was prevented by the interference of Adam Kok.

Many ill-fed dogs are kept at all the kraals, which renders it necessary to keep a good look out, to prevent their devouring every thing made of leather. Cornelius, my Hottentot wagon-driver, feeling himself too warm when at work, put off his shoes. One of them was immediately seized and carried off by a hungry dog; and while Cornelius pursued the thief, another dog carried off the other shoe, which was nearly eaten up before he returned from his unsuccessful pursuit. Such a loss, on a journey into the interior of Africa, was no trifling matter!

CHAPTER XLIII.

JOURNEY ACROSS THE BUSHMAN COUNTRY.

AUGUST 25. Filps, a Coranna captain, who has a considerable number of people under him, visited us. On telling him a missionary was going to be stationed not far from his people, and would visit them occasionally, to inform them of the word of God, he said that it was good; but spoke in such a manner as indicated very little concern about the matter. At ten, we departed, accompanied by Kok and part of his family. At three, we unyoked our oxen, to let them drink at two mineral springs, which the people said were filthy, and Kok that they tasted like gunpowder—a flavour which they certainly possessed; on which account we distinguished them by the appellation of Gunpowder Fountains. At five, we halted at the side of a salt lake, of three or four miles circumference, covered with a crust of salt, from three to five inches thick, which we walked upon the same as on ice. Though this lake would be worth some thousand pounds were it in England, I have no doubt but the Bushman chief, to whom it belongs, would sell it for an ox, or even a pound of tobacco. Near the south end of the lake we found a small spring of good water, sufficient for the wants of the people, but nothing to spare for the oxen; and near this spring the formidable combat with the lion took place, which is mentioned before.

Next day, our road lay amidst innumerable ant-

hills, composed of pale red earth, from one and a half to three feet high, and from five to ten feet in circumference at the base, and as hard as a well-burnt brick. We halted on the bank of the Cradock, near to a Coranna kraal. Only a few of its people attended our worship in the evening, but in the morning both Bushmen and Corannas attended; most of the former had come from the other side of the river. The society having a missionary station at Konnah, a little beyond the river on the other side, under the care of two Christian Hottentots, David and Kruisman, we determined to cross the river to it, which was no trifling undertaking. About a dozen Bushmen entered the river first; but being short men, the water, about the middle of the stream, reached nearly to their shoulders. A strong Hottentot led my horse by the reins, and Kruisman marched before him with a long stick to sound the depth. For about fifty yards the water came up to the saddle, which obliged me to rest my legs on the horse's neck. In about twenty minutes we got safely to the other side. We visited both a Coranna and a wild Bushman kraal. We saw a considerable piece of ground, which their Hottentot teachers had taught the latter to cultivate, and irrigate from a neighbouring fountain. The ground had been so productive, particularly of water-melons, onions, tobacco, etc., as sufficiently to reward them for all their labour. Some of the most lawless of the Griquas had lately visited these settlements, and greatly impeded the progress of the gospel. They told the Corannas that it was a disgrace for them to be taught by men

who were inferior to themselves, and whom they were obliged to feed; what, they asked, could such men know? These and similar speeches rather cooled their affections towards the teachers, and caused them to withdraw their assistance; however, Adam Kok lent them two milch cows, otherwise they must have perished for want. We invited all the people who were able to cross the river to join us in worship on the morrow, being the sabbath.

The sun being nearly set, we went in haste to the nearest part of the river that was fordable. On reaching it, we saw a great many stones likely to render the crossing difficult; but the rapid approach of darkness left no time for hesitation; besides, the river might rise in ten minutes so as to render it impassable for weeks. Of course we entered it directly. Being obliged to go in a slanting direction, the crossing was rendered long and tedious. We forced our way up the river, nearly in the middle of the stream, till we were greatly exhausted; it was so deep towards the opposite side, that the water reached to Kruisman's neck before he came to the deepest part, on which he called to us not to follow him, and he was glad when he rejoined us. Observing a bed of gravel higher up the river, we determined to attempt reaching it, which by great exertion we effected exactly at sunset, and by means of it we got safely across.

Some time ago, the Bushmen higher up the river stole a few cattle from the Corannas, who pursued and killed several. Soon afterwards some Bushmen stole two oxen, on which another

commando went in pursuit, the teachers begging them not to kill, but to give the thieves a sound beating. On coming to their kraal, and finding they had cattle of their own, they seized two of them; but, on after-consideration, they restored the two oxen, saying, they would forgive them for that time. Since that time they have not suffered from the depredations of these wild people; such a powerful influence did this unexpected act of forgiveness produce on the minds of these barbarians; it effected more than all the punishments they had formerly inflicted upon them. May not this incident teach us, that there is no repentance in a sinner like that which flows from a faith in, or sense of, Divine forgiveness, through the atoning sacrifice of the Saviour?

There were numerous congregations, both of Corannas and Bushmen, on the sabbath. Kruisman preached in the evening, from the conversion of the jailor at Philippi. He spoke a few sentences, first in Dutch, for the sake of the Hottentots, and then repeated them in the Coranna language. At the end of his discourse, he told us, in Dutch, that when he observed divisions among the Corannas, who were united under different chiefs, he was struck with the recollection of that part of Scripture where our Lord, speaking of a certain description of evil spirit, says, "This kind goes not out but by prayer and fasting." It occurred to him that the prevalence of a quarrelsome disposition in the natives might be owing to a want of fervent prayer for them in himself. Kruisman has no book to read but the Bible, with marginal references, and he seems to

have made good use of it, from the great readiness with which he quotes passages of Scripture in his discourses.

Entire apathy appears to mark the wretched natives, especially of this part of Africa, so that they seem almost incapable of astonishment or pleasure, from any of the charms and wonders of nature. Not one object, however novel, useful, or grand, surprises them; everything is glanced at as a matter of course: if it be eatable, they only inquire whether the quantity is sufficient to fill their stomachs or not; then, if they can lie down and sleep, they have reached the summit of their ambition. This is the highest degree of felicity at which they aim; and the man who can thus indulge himself, every day, (as few of them can do even once a week,) would be considered as one of the greatest and happiest men under heaven. The insipidity and solitariness of their lives, the absence of all interesting occurrences, their total ignorance of the rest of mankind, the want of employment, nothing having been taught them from their youth, seem to entail upon them this degradation of mind*.

The Bootchuanas, though very low in the scale of humanity, are not by any means sunk to the

* Those who talk so highly of the innocence and happiness of a state of nature, may here pause, and meditate upon this picture of savage life; with which it is only necessary to be very superficially acquainted, in order to become convinced that, whatever may be the evils of civilized society, its blessings exceedingly outweigh all the boasted advantages of the savage.

same lamentable depth as the Corannas. Those of the former nation who travelled with us were cheerful, lively, and of active dispositions; while the countenances of the Corannas exhibit a total absence of mind, combined with an indescribable character of drowsiness. Their children seem playful and active: but, in their progress to manhood, they lose these dispositions. Hottentots, from their long intercourse with white men, seem, when compared with Corannas, as if they were descendants of a superior order of beings; yet they are derived from the same ancestors.

CHAPTER XLIV.

JOURNEY ACROSS THE BUSHMAN COUNTRY CONTINUED TO THE BORDER OF THE COLONY.

AUGUST 28. When almost ready to proceed towards Ramah, another missionary station, an ox belonging to my wagon was observed crossing the river to the other side. It was some time before any person could be prevailed on to fetch it back, in consequence of the coldness of the water; at length, a Coranna engaged for some tobacco to go, and, in little more than half an hour, he returned with the ox, which enabled us to depart at ten A.M. As we proceeded, we found the hills abounded with flowers; elegant aloes in full blossom were very plentiful; the rocks, thickly scattered over the surface, were jet black, and shone as though they had been glazed.

Spring-boks, in flocks, were now and then seen scampering over the plain, and a few dark-coloured quachas helped to add to the variety. At half-past four, we reached Ramah, where we found Piet Sabba, a Hottentot teacher, labouring among the wild Bushmen. He and some Griquas have built four neat houses, in the European form, placed in a row, and having a fifth standing on a rising ground opposite. The Bushmen and some Griqua huts stand behind. One of the four square houses is appropriated to meet in for worship. It is white-washed on the outside, and the inside is painted with some taste, in imitation of stained paper. They picked up blue, red, and yellow stones, which were lying about; these they ground into powder, and used as paint. Necessity is the mother of invention. We met for worship in it in the evening: about forty persons were present.

In the morning, we visited Keewet, the captain of the Bushmen in that part of the country, an aged man, who was living in a half hut, with about twelve persons, young men and women, who were relations, crowded into it. A potful of flesh stood boiling in the midst of the crowd. He made some weak excuses for not attending the means of instruction. We spoke to him of God, his soul, and eternity; but he seemed quite indifferent about such subjects, making no reply; but he asked for a tinder-box. The time of evening service was intimated by beating against a ploughshare. After addressing the people, I baptized a child belonging to a member of the church

at Griqua Town*, and married a young couple by the names of Mattens and Carolina: this was the first time the Bushmen had ever witnessed a formal marriage.

We left Ramah at noon, after having finished the various affairs that were laid before us; and in less than an hour an old wagon, of which Mr. R. had obtained the loan, fell to the ground with a crash, the spokes of the fore-wheel having gone to pieces. This was a serious occurrence, in what is justly called an unmechanical country. As is usual on such disastrous occasions, we all stood thoughtfully, and stared at each other for a time, round the wreck of the wheel, taking up one broken spoke, and another, then throwing them to the ground as unfit for farther service. A man belonging to Ramah rode off on an ox, on a journey to the colony, to procure from some border boor, if possible, the loan of a wheel; on which the other wagons proceeded, leaving a sufficient number to guard the wreck.

We crossed the Cradock river at three P.M., after a young Bushman had waded across to sound its depth. Each wagon was about nine minutes in crossing. No game appeared during the stage, except one solitary ostrich, which our dogs pursued in vain. Another wheel having been obtained for the wagon we left at Ramah, we were rejoined by it before sunset. Six Corannas from Konnah, with a great many cattle, joined our caravan, so that we had now about fifty people, and

* The child's name was Greet.

three hundred cattle in our train. Four Bushmen came begging tobacco. On asking why they did not sow it themselves, they replied, because they had no spades to dig the ground.

In the evening, two jackals were heard near us; on hearing them, those who had children ran and brought them to the wagons, saying, when that kind of jackal is near, lions are not far off. In the morning, we observed the fresh footsteps of a large lion. The jackal is not the lion's provider, but the reverse; the lion is his, for he feasts on what the lion leaves. While descending from a height, the thunder rolled in awful grandeur over our heads, attended with forked lightning and rain. On reaching the valley below, a number of Bushmen and women came rushing towards us from the bushes, hailing our arrival with much pleasure. They had belonged to the mission formerly at Tkannee, about a mile farther on, which had been relinquished, in consequence of the governor of the Cape ordering the missionary to return to the colony, which was done at the desire of the farmers who lived nearest to the station, who pretended that they were greatly alarmed at such a number of savages being collected together so near the border of the colony.

The whole appearance of these Bushmen indicated the extreme of human wretchedness; all their skin dresses were in tatters, and black as soot, and their bodies were plastered over with dirt. We halted exactly on the spot where the missionary station once stood. Tkai, the chief, arrived with some of his people, who all shook hands, and said, in Dutch, "Good day." It began

to rain very hard ; the thunder rolled with tremendous noise : the night became exceedingly dark, and the lightning vivid. Most of our men took refuge in the tent, where they lay down and fell fast asleep in a few minutes. The number of Bushmen visitors in the morning amounted to about fifty. Kruisman, the native teacher, addressed them from the invitation of the Samaritan women to her townsmen : "Come, see a man, which told me all things that ever I did : is not this the Christ?" He began by saying, that the conduct of this woman reminded him of the conduct of their chief, Tkai, when the missionaries first brought the gospel to them ; he was so pleased with it, that he ran down to the Cradock river, and called to the Bushmen, on the other side, to come over and hear the good word of God. "Missionaries," continued Kruisman, "have not flesh and tobacco to offer, but they have something better, something that will do more good ; they have to tell about God and Jesus Christ. The captain did not call the Bushmen beyond the river to come and get tobacco and flesh, but to come and hear the word of God."

In a conversation with Tkai, in the presence of several of his people, being asked if any of them now prayed to God, he pointed to one sitting next the tent door, and to another near to me, and said that those prayed, but no more, except himself. "Those men," said he, "when they feel their hearts sweet, seem as if they could not contain what they feel ; and they say to the others, You do not know how happy my heart is." He said he was so ignorant, that he longed for mis-

sionaries to come again, and tell him more of that word of God which he had heard before. He said he liked the word of God which the missionaries told him; and they taught him how to live better and more comfortably.

After taking leave of Tkai, and the rest of the Bushmen, we went forward, at eleven A.M. The hill scenery became superb, indeed I thought the finest we had yet seen; it consisted of different ranges of separate hills, placed on a complete level, out of which they rose abruptly. We halted at Dash Port, the residence of two boors from the colony. There we remained on the sabbath. The boors had twelve Bushwomen servants; the men were with the cattle.

At seven A.M., on the 4th, we left Dash Port, by an opening between the hills to the south, and immediately entered another plain of about twelve miles in circumference, entirely inclosed by beautiful low hills. We halted at a pass, where was some water and grass, which led to another plain of a square form, and very similar to the one we had just quitted. In the evening, we came to the Sea-cow river, which was at that time very inconsiderable. It formed, in its course, many large and deep pools, fitted to gratify the disposition and taste of the hippopotamus, (called by the boors the sea-cow,) which much more resembles a cow than a horse, and loves to stand, during the day, in water deep enough to cover itself completely. We halted at a spot where there was a most distinct echo, which gave much trouble to our dogs, as the reverberating sounds

kept them barking till their strength was exhausted, they supposing the echo to be the barking of other dogs in return.

Toornberg (or Angry Mountain) was in full view, which nearly resembles the shape of an inverted tea-cup, including the part of the cup on which it stands. On reaching a fountain at the foot of it, a Bushman chief, with two of his brothers, visited us. His name was Na-a-kaw. They had belonged to the mission station. Among other things, I asked him how he lived before the missionaries came. He said, "The Lord Jesus kept and preserved me till then; but I was in a wretched state. I wanted teachers to come and teach me more of the will of God; and I wished bad men might come and hear it also, and be made better. I had been told to listen to the word of God, and to throw away my black heart, and all other black things about me: I try to get rid of them, but they will not go away. I and my brothers continue to pray, but we do it imperfectly; I know that Jesus and no other can make me better, and the first and greatest thing I want is a teacher to come and reside with me and my people." In describing the extent of his district, he said, he drank the waters of the Sca-cow river, of Vanderwault's fountain, etc.

Eleven families constantly resided at the mission station; but many other Bushmen occasionally visited the place, remained for a short time, and went away again. Six Bushmen had been baptized, who continue to pray, and their conduct is good. They have begun to make small

gardens for themselves: five children could read a little, and many knew their letters. The breaking up of that humane mission reflects no honour upon those who caused it.

We left Toornberg at one P.M., and travelled for some time among numerous heaps of large stones, from five to fifty feet high, often piled so regularly upon each other, that it appeared as if they had been adjusted by the plumb-line; even the Hottentots were amused by the different forms they had assumed. At four we crossed the limits of the colony. We met with Bushmen and women within the colony, and living in the vicinity of farm houses, as filthy, wretched, and uncivilized as those beyond it. The sight of civilization does not civilize; the knowledge of Divine truth is needed to effect a change. The aboriginal inhabitants of Nova Scotia have lived for several generations amidst Europeans, and are extremely fond of bread, potatoes, etc., which they have been accustomed to see produced from the ground by a little labour, and have long beheld the comfortable houses erected by the British residents; yet they still live in huts, in the rudest manner, and never cultivate the ground, but live entirely by the chase. The Kalmuc Tartars live in a similar manner in the immediate vicinity of Sarepta, a Moravian settlement. The natives near Port Jackson, Botany Bay, are in a similar state, though they have witnessed the comforts of civilized life for many years.

CHAPTER XLV.

JOURNEY IN SNEUBERG, TO GRAAF REYNET.

SEPTEMBER 8. We left Pinnar's Place, and in the evening discovered water by the croaking of frogs. On the subsequent day, when descending a hill, the traces, or ropes of my wagon, to which all the ten oxen were yoked, broke off from the shaft, in consequence of the wheel striking against a rock, but the wagon in which I sat, instead of following them, turned aside with violence, and stuck fast among some rocks. Our dogs soon afterwards caught two young spring-boks, and the Hottentots found six ostrich eggs. We passed Wonder Mountain, a conical hill, standing in the middle of an extensive plain. The oxen of the luggage-wagon took fright at something, and ran off furiously; the thundering noise made by passing over the stones, and the darkness of the night, alarmed the oxen of the two other wagons, who galloped after it. Poor Kleinfeld, the Hottentot boy, being asleep, tumbled out of the wagon, happily not from the front, but from behind, and was not hurt. The frightened oxen, running into the midst of a drove of the Coranna oxen, were stopped without any serious injury. Much discussion took place among the people as to the cause of the alarm, but they could not agree: most blamed the lions.

Observing the Hottentots carefully carrying two dead snakes to a distance from the road, I found, upon inquiring, that they had attributed the

death of several of their countrymen to their having trod on the bones of snakes.

We met several persons in the evening, returning from the sale of a neighbouring farmer's effects, who reported that eight slaves had been sold for sixteen thousand rix-dollars, or about one thousand six hundred pounds sterling. A woman, with her sucking child, was sold for five thousand rix-dollars; the prospect of her having more children increasing her value. A female sucking child fetched one thousand three hundred rix-dollars; and a boy sold for three thousand.

In the afternoon of September 15th, we arrived at the town of Graaf Reynet, where I was kindly received by my friend Mr. Faure, the minister of the district. On viewing the town, I found it nearly doubled in size since I left it seven years before. The beauty of it, at this season of the year, was very striking, both sides of every street being lined with a row of lemon trees, loaded with their lovely fruit, and multitudes of orange trees appearing in the same beautiful state in the gardens between their houses. Much good is doing by the Auxiliary Missionary Society, in the instruction of the poor slaves.

CHAPTER XLVI.

JOURNEY FROM GRAAF REYNET TO CAPE TOWN.

ON the 27th of September, after taking leave of our kind friends, we departed; in an hour and a half we came to the spot where the road to

Bethelsdorp and Beaufort separate, and consequently I had to take a farewell of by far the most numerous part of our caravan, namely, Mr. Read and his family, and the Hottentots belonging to Bethelsdorp, who had assisted in commencing the mission at Lattakoo; after which I had none but Hottentots with me, and one Matchappee, a native of Lattakoo. I felt more than I anticipated at parting from the Hottentots, who had accompanied me on the most perilous parts of my journey, namely, to the countries beyond Lattakoo, and whose faces I had constantly been accustomed to see for the last five months, for I had no prospect of again meeting them in this world. Indeed, our company being so reduced in number, we felt for some time a great depression of spirits. After crossing the Black River, we halted for the night near a farm-house. We continued our regular worship in the tent, when I read to them, in the Dutch language, a chapter of the Scriptures, and one of the Hottentots offered up a prayer. We began and ended the service by singing a Dutch hymn.

For several days we had, on our right, the Camdebo Mountains, whose tops were generally inaccessible cliffs. We arrived at Beaufort, October 6th. Mr. T. related an anecdote of a serpent, that was only about twelve inches long, and not thicker than a man's little finger. The little reptile gradually distended its mouth so as to swallow a hen's egg. When the egg had reached its stomach, by twisting itself round it broke the egg, and then threw up the shell, but retained its contents.

After leaving Beaufort, we had frequent detentions, in consequence of some of the loose oxen, which were driven by Muliaily, the Mat-chappee, having strayed. At one time, when the oxen were counted, and were found short by one ox, he said in excuse that it went to the river, and seeing a lion he was afraid to go after it; at another time three were missing, which detained us long, one of them being twenty-five miles behind us. On reaching the Ganka river, a farmer told me, that since I went up the country, the lions there had killed one man, two horses, and three oxen. Hearing there was no water in the Karroo road, I resolved to return by what is called the Blood river road, which lay more to the westward. At eleven o'clock at night, not coming to water, and getting entangled among bushes, we thought it prudent to halt until sunrise; when, finding neither water nor grass, we departed. In two hours we came to a small stream of water, at which we halted among mimosa trees; but there being no grass, the oxen were forced to eat the bushes. A farmer lived at a little distance, in a small house made of reeds; a huge, but tame ostrich walked about his premises. After travelling over a hilly road for ten hours, we halted on the banks of the Blood river, where we remained until three P.M. next day, when the heat began to abate, and at ten o'clock at night we halted at Helbeck fountain, on the same spot we had occupied in going up the country.

On the 27th October, we happily reached Mr. De Vos's house, at the head of Hex river valley.

From thence we departed for Cape Town, where we arrived on the afternoon of Friday, November the 10th. Thus ended a ten months' journey into the interior of Africa, which had been providentially accomplished without any serious accident, or losing a single person by disease, or by any other cause, and without my experiencing the least illness for a single hour. Considering how many individuals, and also parties, had perished in exploring this continent, we had abundant reason to praise the Lord, that his goodness and merey had attended us during every stage of the journey.

We remained in Cape Town till the 15th of February, 1821, when I sailed for England, in the *Castle Forbes*, Captain Reed, last from Bombay, and arrived safe at Portsmouth, on Tuesday, the 8th of May, and reached London the next morning at seven o'clock, only three hours previous to the Annual Meeting of the London Missionary Society.

FINIS.



